

Fundamentals of Kimilsungism-Kimjongilism

Korean Association of Social Scientists

2016

Contents

Introduction -----	5
1. Essential Characteristics of Kimilsungism-Kimjongilism-----	6
2. Foundation and Further Development of Kimilsungism-Kimjongilism-----	9
1) Process of Founding and Further Developing Kimilsungism-Kimjongilism	9
2) Main Factor of Having Created and Further Developed Kimilsungism-Kimjongilism	15
3. Historic position of Kimilsungism-Kimjongilism -----	17
Part 1. The Juche Idea -----	21
Chapter 1. Philosophical Principle of the Juche Idea -----	21
Section 1. Basic Principle of the Juche Idea.....	22
Section 2. Essential Characteristics of Man	25
Section 3. Man-centred World Outlook	28
Section 4. Man-centred Viewpoint and Stand towards the World.....	30
Chapter 2. Socio-Historical Principles of the Juche Idea -----	33
Section 1. Understanding of Society.....	34
Section 2. Driving Force of Social History	37
Section 3. Essential Characteristics of Socio-historical Movement	40
Chapter 3. Guiding Principles of the Juche Idea -----	47
Section 1. Principle to Maintain the Independent Stand.....	47

Section 2. Principle of Applying the Creative Method.....	56
Section 3. Principle of Placing Main Stress on Ideology	60
Part 2. Juche-oriented Theory of Revolution -----	65
Chapter 1. General Principles of Revolution -----	65
Section 1. Essence and Fundamental Principle of Revolution	66
Section 2. Principle and Guidelines of Songun Revolution ..	71
Section 3. Fundamental Factor of Victory in Revolution	76
Section 4. Position and Role of the Leader in Revolutionary Struggle	80
Chapter 2. National Liberation and Class Emancipation -----	87
Section 1. Anti-imperialist, Anti-feudal Democratic Revolution.....	87
Section 2. Socialist Revolution.....	90
Chapter 3. Socialist Construction -----	95
Section 1. Essential Superiority of Socialism and Inevitability of Its Triumph.....	96
Section 2. Strategic Goal of Socialist Construction.....	102
Section 3. General Line of Socialist Construction.....	109
Section 4. Fundamental Principles of Socialist Construction.....	115
Section 5. Main Mode of Socialist Politics	121
Chapter 4. Building of a Powerful Socialist Country -----	130
Section 1. Look and Major Criteria of a Powerful Socialist Country	130

Section 2. Lawful Process of Building a Powerful Socialist Country	136
Section 3. Strategic Line of Building a Powerful Socialist Country	141
Chapter 5. National Reunification -----	146
Section 1. Essence of the Issue of National Reunification and its Driving Force	146
Section 2. Three Charters for National Reunification	151
Chapter 6. Global Independence -----	156
Section 1. Essence of Global Independence	156
Section 2. Strategy for Realizing the Global Independence	160
 Part 3. Juche-oriented Leadership Method-----	 166
Chapter 1. Essence and Characteristics of Revolutionary Leadership -----	 166
Section 1. Essence of Revolutionary Leadership	167
Section 2. Characteristics of Revolutionary Leadership	170
Chapter 2. Principle of Revolutionary Leadership -----	173
Section 1. Principle of Realizing Monolithic Leadership of the Leader	173
Section 2. Principle of Carrying Out the Revolutionary Mass Line.....	176
Section 3. Principle of Songun Revolutionary Leadership.....	178
Chapter 3. Revolutionary Leadership System-----	180
Section 1. Monolithic Leadership System of the Leader.....	180

Section 2. Revolutionary Leadership System to Realize the Monolithic Leadership of the Leader.....	183
Chapter 4. Revolutionary Method of Work and Popular Style of Work -----	186
Section 1. Revolutionary Method of Work.....	186
Section 2. Popular Style of Work.....	189

Introduction

Kimilsungism-Kimjongilism is an ideological and theoretical conclusion drawn from the sacred revolutionary activities of Comrades Kim Il Sung and Kim Jong Il and an immortal banner that illuminates the road for consummating the people's cause of independence, the cause of socialism.

Respected Kim Jong Un said.

“The cause of independence of the people, the socialist cause, can successfully be accomplished only by modeling the whole society on Kimilsungism-Kimjongilism and guided by this great ideology.”

Kimilsungsism-Kimjongilism that was founded by President Kim Il Sung, further developed by President Kim Il Sung and Leader Kim Jong Il and is added luster to by the ideological and theoretical activities of respected Kim Jong Un is an original revolutionary ideology that reflects the requirement of the era of Juche and a scientific and encyclopedic revolutionary doctrine that gives perfect answers to theoretical and practical problems arising in all stages and fields of the people's revolutionary struggle for independence.

Kimilsungism-Kimjongilism is kept deep in the hearts of hundreds of millions of the people as it has the gigantic strength of truth, sweeping over the 5 continents. The Juche idea study organizations are formed on the worldwide scale and they are active now. Many political parties in the world are learning after Kimilsungism-Kimjongilism.

We hope this book to help the Juche idea followers and

progressive people to learn the independent ideology and propel the present trend of independence by explaining the fundamental ideas of Kimilsungism-Kimjongilism, among its rich and profound contents.

1. Essential Characteristics of Kimilsungism-Kimjongilism

Kimilsungism-Kimjongilism is an integrated whole of the Juche idea, founded by President Kim Il Sung and further developed by President Kim Il Sung and leader Kim Jong Il, and the theory and method on the revolution and construction clarified by the Juche idea.

Kimilsungism-Kimjongilism has peculiar characteristics as a guiding ideology of the era of independence that illuminates the road for implementing the popular masses' cause of independence.

Kimilsungism-Kimjongilism is an original revolutionary ideology that has the Juche idea as its essence, embodies the Songun idea comprehensively and has the theory of revolution and leadership method clarified by the Juche idea, as its peculiar components.

Respected Kim Jong Un said.

“Kimilsungism-Kimjongilism is an integral system of the idea, theory and method of Juche, and a great revolutionary ideology representative of the Juche era.”

Kimilsungism-Kimjongilism is the revolutionary ideology that has the Juche idea, the man-centred philosophical thought as the essence.

The Juche idea is the essence of Kimilsungism-Kimjongilism.

This means that the Juche idea, the starting point and the basis of Kimilsungism-Kimjongilism is the nucleus that runs through its whole contents and structure.

The Juche idea is the philosophical thought that put the independent position and dignity of man, the popular masses on the highest phase.

The Juche idea established the correct world outlook, viewpoint and stand to the world centring on man.

The Juche idea clarifies the methodology of cognizing and transforming the world centring on man and the peculiar law governing the social movement that is caused and developed by the active action and role of man.

The Juche idea is the starting point, the basis that enables to correctly evolve and systematize the man-centred, people-centred theory of revolution and leadership method.

As the Juche-oriented theory of revolution and leadership method, the component parts of Kimilsungism-Kimjongilism are evolved on the basis of the Juche idea, they are the man-centred, people-centred theory of revolution and leadership method.

Kimilsungism-Kimjongilism is the revolutionary ideology that comprehensively embodies the Songun idea.

The Songun idea is the idea that gives importance and precedence to the military in implementing the people's cause of independence, the cause of socialism and pushes ahead with the overall revolution and construction with the revolutionary army as the hardcore force.

The Songun idea is comprehensively embodied in the overall contents of Kimilsungism-Kimjongilism, particularly in the theory of

revolution and leadership method.

The revolutionary idea of Songun is embodied comprehensively in the Juche idea. The revolutionary idea of Songun insists that independence, the life and soul of man, the popular masses, of the country and nation can be defended and realized only by powerful force of arms. The Juche-oriented theory of revolution clarifies not only the principle and guidelines of Songun revolution but the theory, strategy and tactics of Songun politics. The Juche-oriented leadership method clarifies comprehensively that the leadership of the Party and the leader in the era of Songun is the Songun revolutionary leadership, and the principle for its realization, the leadership system of the Songun revolution and the leadership art of Songun.

In structure, Kimilsungism-Kimjongilism is the revolutionary ideology in which the Juche idea and the theory of revolution and leadership method clarified by the Juche idea are systematized in an integrated manner.

Components of Kimilsungism-Kimjongilism can give profound and logical explanation to all theoretical and practical problems arising in the revolutionary struggle of the popular masses.

Kimilsungism-Kimjongilism provided the popular masses with the correct outlook on the world and, on its basis clarified the correct strategy and tactics of the revolution and construction and the best method of organizing and mobilizing them for the revolution and construction, thus forming an integrated and perfect structural system befitting the guiding ideology of the revolution and construction.

Kimilsungism-Kimjongilism is the great revolutionary ideology that is consistent with and integrated by the people-first doctrine.

Kimilsungism-Kimjongilism is, in essence, the people-first doctrine. It means that Kimilsungism-Kimjongilism is the revolutionary ideology whose fundamental idea and spirit are to prioritize, respect and love the people.

Kimilsungism-Kimjongilism integrates the principle that one shall always emerge victorious if he regards the people as the most powerful beings in the world and relies on them, but he will always fail if he is forsaken by them.

2. Foundation and Further Development of Kimilsungism-Kimjongilism

Kimilsungism-Kimjongilism is an original revolutionary ideology that was founded by President Kim Il Sung and enriched by leader Kim Jong Il in reflection of the requirement of the revolutionary practice in the era of independence, and inherited by respected Kim Jong Un, thus now being further developed continuously in a new high phase.

1) Process of Founding and Further Developing Kimilsungism-Kimjongilism

The process of founding and further developing Kimilsungism-Kimjongilism is the process of the sacred revolutionary activities of great Kim Il Sung and Kim Jong Il and respected Kim Jong Un who have led the people's historic struggle for

independence and dignity to brilliant victory.

President Kim Il Sung founded the Juche idea, the new revolutionary idea in reflection of the requirement of a new era of history, the era of independence.

Leader Kim Jong Il said.

“The great leader Comrade Kim Il Sung, in founding the Juche idea many years ago, reflected the aspirations of the masses and the requirements of the times. He has thus provided our age, the age of independence, with a new guiding ideology.”

Revolutionary ideology that illuminates the road ahead of the era and revolution is founded in reflection of the requirement of a given historical era.

The Juche era is a new era of history that is fundamentally distinguished from all preceding historical eras.

The fundamental characteristic of the Juche era is that it is a new era in which the working masses of the people who were oppressed and maltreated in the past have emerged as masters of the world and shape their destiny independently and creatively.

A new era requires a new ideology.

The Juche era required the new man-centred philosophical thought that gives the people the viewpoint and stand that they are masters of the world and their destiny, the new people-centred theory of revolution and the revolutionary Leadership method that enables the people to fulfill their responsibility and role befitting masters of the revolution and construction.

Foundation of guiding ideology, a new revolutionary ideology was more urgent in the practice of the Korean revolution.

With peculiarity of historical development and arduousness and complexity of the Korean revolution, it raised it as an important problem for the people to make revolution independently and creatively.

Flunkeyism appeared by the corrupted and inefficient feudal rulers in Korea restricted ideological and spiritual life of the Korean people for a long time. It became the main ideological poison that disturbed the independent development of the Korean nation and led to national ruin and, after the national ruin, inflicted much harm upon the national liberation movement.

The Korean revolution was the difficult and complex revolution in which the tasks of the anti-imperialist national liberation revolution against the strong Japanese imperialists and the anti-feudal democratic revolution should be carried out at the same time and the arduous revolution in which untrodden path should be paved. Under this circumstance, Korea urgently required the founding of a new revolutionary ideology that enables to make revolution independently and creatively by mobilizing the broad masses.

The Juche idea, the Songun idea was founded reflecting such requirement of the era.

President Kim Il Sung discovered a new truth of revolution in the revolutionary practice.

The essential weak point of the then national liberation movement in Korea was that some people of high rank were engrossed in empty talks instead of mobilizing the masses to the revolutionary movement and intended to make revolution by relying on the strength of others because they were lost in flunkeyism and dogmatism.

Drawing serious lessons from the Korean national liberation movement, President Kim Il Sung pioneered a new road of revolution different from the road of the bigoted nationalists and self-styled Marxists, flunkeyists and dogmatists, and in this course he discovered two truths, the starting points of the Juche idea.

One of the truths is that people are masters of the revolution and the revolution can be victorious only when they are educated and mobilized.

Another one is that the revolution should be conducted with faith and responsibility and all problems arising in the revolution should be settled in an independent and creative way.

While searching for the true path of the Korean revolution on the Juche-oriented stand, President Kim Il Sung also clarified the idea of giving importance to force of arms, the military.

In his early years the President took over the noble intention of Aim High and two pistols as heritages of the revolution from his father, the outstanding leader of Korea's anti-Japanese national liberation movement, and conducted the revolutionary activities with the firm determination to achieve sovereignty of the country with arms.

The two pistols comprise the idea that the gangster Japanese imperialists with arms should be defeated with arms and national sovereignty achieved with armed resistance.

With deep insight into the urgent requirement of this movement, the President discovered the truth that one should have strong force of arms and rely on it to defeat the armed enemy, with arms in order to defend independence of the popular masses, the masters of the revolution and conduct the revolution in an independent and creative

manner.

On the basis of the two truths, the starting points of the Juche idea and the truth of the revolutionary struggle, the basics of the Songun idea, the President clarified the principle of the Juche idea and the Juche-oriented line of the Korean revolution whose main is the armed struggle, at the meeting of leading personnel of the Communist Youth League and the Anti-imperialist Youth League held in Kalun in June 1930.

This was a historic event that declared the creation of the Juche idea, the Songun idea, the new guiding ideology of the revolution in our era.

The Juche idea, the Songun idea has been completed as the guiding ideology of the revolution in our era through the practice of the Korean revolution.

While leading to victory the revolutionary struggle in several stages and in all fields of politics, military, economy and culture, the President achieved rich and precious experiences and exploits and generalized them, thus newly clarifying the idea, theory and method of Juche comprehensively.

Leader Kim Jong Il formulated the Juche idea, the Songun idea in a scientific way as required by the developing revolution, further developing it.

Respected Kim Jong Un said.

“By energetically conducting ideological and theoretical activities with unexcelled ideological and theoretical wisdom and extraordinary ability to explore, the General (Kim Jong Il--editor) formulated the President’s revolutionary ideology as Kimilsungism, and ensured that it

shone more brilliantly as a great ideology guiding the era of independence.”

Leader Kim Jong Il successfully formulated President Kim Il Sung’s revolutionary ideology as Kimilsungism.

By formulating Kimilsungism as an integrated system of idea, theory and method of Juche, the leader gave scientific answers to the characteristics and historic position of Kimilsungism and other theoretical and practical problems arising in understating it.

Leader Kim Jong Il developed and enriched Kimilsungism with new principles and contents.

Leader Kim Jong Il systematized the Juche idea comprehensively and developed and enriched it with profound principles and propositions.

Leader Kim Jong Il comprehensively systematized the Juche-oriented theory of revolution and developed and enriched it with new propositions and principles.

Leader Kim Jong Il developed comprehensively the Juche-oriented leadership method.

Respected Kim Jong Un formulated scientifically the revolutionary ideology of President Kim Il Sung and leader Kim Jong Il as required by the developing revolution and is now developing it further.

Respected Kim Jong Un formulated that the revolutionary ideology of the great leaders as Kimilsungism-Kimjongilism, making clear that it is, in essence, the people-first doctrine.

Respected Kim Jong Un is now further developing Kimilsungism-Kimjongilism as required by a new era of Juche

revolution.

With respected Kim Jong Un, another outstanding thinker and theoretician, great Kimilsungism-Kimjongilism displays eternal vitality as the perfect guiding ideology that accelerates dynamically the building of a powerful country and the cause of global independence in a new era of Juche revolution, the Songun era.

2) Main Factor of Having Created and Further Developed Kimilsungism–Kimjongilism

Revolutionary ideology is created and further developed only by the outstanding leader.

Leader Kim Jong Il said.

“The revolutionary ideas of the working class are originated by distinguished leaders.”

Kimilsungism-Kimjongilism was founded and developed by President Kim Il Sung and leader Kim Jong Il who had as their gift the traits of great men that cannot be possessed of by others and is now being further developed by respected Kim Jong Un who is identical with Kim Il Sung and Kim Jong Il in the traits of great man.

The People Are My God is the fundamental source that enabled President Kim Il Sung to create the Juche idea.

The People Are My God has the noble spirit that enables to regard the people as the most powerful and precious beings, the omnipotent beings, believing in the people and relying on them to solve everything and making everything serve them.

The whole life of the President was the noble life of the people’s

leader who considered The People Are My God as his motto and embodied it in his ideology and leadership to translate it into reality.

For the President, the people are always his dear teacher and the heaven to be respected with his soul and energy. The President who regarded himself as an ordinary son of the people and started revolutionary activities with going among the people always found himself among the people and devoted his whole to the freedom and liberation of the people.

Like this, the President pioneered the path of the arduous and complicated Korean revolution with The People Are My God as motto, and in this process, he created the Juche idea.

The absolute loyalty to the leader is the fundamental factor that enabled leader Kim Jong Il and respected Kim Jong Un to further develop Kimilsungism-Kimjongilism.

If a revolutionary successor is to defend firmly and carry forward comprehensively the leader's ideology and cause, his loyalty to the leader should be absolute.

With boundless loyalty to the leader, the leader defended the President's revolutionary ideology purely and exactly and developed it comprehensively as required by the developing revolutionary practice of our era, thus making it shine as the eternal guiding ideology of the Juche era.

As he embodied on the highest phase the loyalty to the great leaders, respected Kim Jong Un develops comprehensively the revolutionary ideology that carries the august names of Kim Il Sung and Kim Jong Il in reflection of the developing era and the requirement of the Korean revolutionary practice.

Ideological and theoretical wisdom of President Kim Il Sung, leader Kim Jong Il and respected Kim Jong Un is great and profound in width and depth. As they possessed such great and profound ideological and theoretical wisdom, President Kim Il Sung, leader Kim Jong Il and respected Kim Jong Un could master ideology, culture and history in the East and the West to say nothing of the preceding theories of the working class and, on its basis, created and further developed Kimilsungism-Kimjongilism that integrated all the progressive ideological and theoretical heritages of humankind and developed them on a new higher phase.

3. Historic position of Kimilsungism-Kimjongilism

Historic position of an ideology is decided by how new and perfect its content is and what kind of era it represents.

Respected Kim Jong Un said.

“It (Kimilsungism-Kimjongilism--editor) makes a comprehensive and systematic presentation of the revolutionary theories and leadership methods for achieving the final victory of the socialist cause on the basis of the great Juche idea and the Songun idea, and clarifies how all domains of social life can be transformed in a revolutionary way to meet the people’s aspiration and demand for independence. Herein lies its unique historic position as the perfect guiding ideology for the revolution in our times, and its invincible might.”

Kimilsungism-Kimjongilism is the perfect revolutionary ideology that consists in the highest phase in the development of revolutionary

ideology.

Kimilsungism-Kimjongilism is the perfect revolutionary ideology that is evolved and systematized on the basis of the new man-centred philosophical principle.

The philosophical principle of Kimilsungism-Kimjongilism newly clarified man's position and role in the world on the basis of scientific explanation of man's essential characteristics, thus clarifying correctly the road for the people to transform the world and shape their destiny in conformity with his intrinsic nature.

Kimilsungism-Kimjongilism is the perfect revolutionary ideology that clarifies comprehensively all the contents to be included by a revolutionary ideology.

Kimilsungism-Kimjongilism scientifically clarifies all principles to be included by the revolutionary outlook on the world such as the man-centred philosophical principle, the people-centred socio-historical principle and the guiding principles of the revolution and construction. It also clarifies all theories, strategies and tactics to be included by a revolutionary theory such as the theory of national liberation, class emancipation and human emancipation, the theory of nature-remaking, social transformation and man remoulding and the theory of global independence. It also clarifies all principled problems arising in guiding the masses such as essence and guideline of revolutionary leadership, revolutionary leadership system and art of leadership. Kimilsungism-Kimjongilism clarified the Songun idea of considering the military as the top state affair and the revolutionary army as the main force to push ahead with the revolution and construction and the theory of building a powerful socialist country. By

dong so, Kimilsungism-Kimjongilism clarifies the most correct road to press ahead dynamically with the cause of the people for independence, the cause of socialism in this era.

Kimilsungism-Kimjongilism is the great ideology that is representative not only of the present era but of all the oncoming historical eras.

Kimilsungism-Kimjongilism is the guiding ideology that gives perfect explanations to all problems arising in the present revolutionary practice and the great revolutionary ideology that is representative of the present era.

Kimilsungism-Kimjongilism clarifies comprehensively the general goal and orientation, the law, the strategy and tactics and the method of the struggle for independence in conformity with the masses' desire and demands for independence in this era. It newly clarified the essential superiority of socialism, the inevitability of its victory and the law of its building and scientifically elucidated the strategy and tactics for the building of socialism, the building of a powerful socialist country, thus showing the correct road that enables the masses to consummate the cause of socialism successfully without any vacillations. It also gives perfect explanations to all problems arising in the revolutionary leadership to make the people occupy the position of master and play the role as such. In particular, it clarifies comprehensively the revolutionary idea of Songun and the theory of Songun politics as required by the Songun era, the new era of Juche revolution, thus providing the guidelines that can frustrate the moves of the imperialists and reactionaries and lead to victory the cause of the people for independence, the cause of socialism.

Kimilsungism-Kimjongilism is the great revolutionary ideology that is representative of all historical eras in the future in which the people's independence is fully realized.

Kimilsungism-Kimjongilism gives explanation to all principled problems arising in building and developing an ideal society of humankind such as the spiritual and moral traits of the people in the future society where their independence is fully achieved, the social relations and the mode of activities to be made in that society.

Part 1. The Juche Idea

Kimilsungism-Kimjongilism proceeds from the Juche idea and is consistent with the Juche idea. The Juche idea is a philosophical thought whose mission is to give explanation to the issue of man's destiny, placing man at the centre of philosophical consideration.

The Juche idea is a man-centred outlook on the world and a revolutionary doctrine for independence of the popular masses. That man is master of his destiny is the revolutionary essence of the Juche idea.

The Juche idea is an original ideology that clarifies the man-centred philosophical principle, the socio-historical principles and the guiding principles of the revolution and construction.

Chapter 1. Philosophical Principle of the Juche Idea

The philosophical principle of the Juche idea consists in a basis of the Juche idea.

All systems and contents of the Juche idea are evolved on the basis of its philosophical principle and run through with it.

The philosophical principle of the Juche idea consists of the basic principle of the Juche idea that clarified man's position and role in the world, the essential characteristics of man and the principle that clarified man-centred outlook, viewpoint and stand towards the world.

Section 1. Basic Principle of the Juche Idea

The Juche idea raised newly the fundamental question of philosophy and clarified originally the fundamental principle giving scientific explanation to it.

Leader Kim Jong Il said.

“The Juche idea raised the fundamental question of philosophy by regarding man as the main factor, and elucidated the philosophical principle that man is the master of everything and decides everything.”

The fundamental question of philosophy raised by the Juche idea is the issue of position and role of man in the world.

The issue of man's position in the world is the one whether man dominates the world or is subordinated to the surrounding world as a simple part of the world.

The issue of man's role in the world is the one whether man's activities make active action or not in developing the world.

The issue of man's position and role in the world is the fundamental question of philosophy raised first in conformity with the mission of philosophy.

The mission of philosophy is to clarify the road of shaping man's destiny by providing him with world outlook. The basic purpose for man to establish the world outlook is to shape his destiny, and man's destiny is shaped in relation with the world. Therefore, if the world outlook is to illuminate the road of shaping man's destiny, the fundamental question of philosophy should be certainly the issue of relationship between man and the world, the issue of man's position and role in the world.

The issue of man's position and role in the world is the fundamental question of philosophy raised newly in correct reflection of the fundamental requirement of our era, the era of independence.

The era of independence is a new era of history in which man, the popular masses shape their destiny independently and creatively as masters of the world and their destiny. The new era required to clarify correctly the position and role befitting masters of the world and their destiny. The fundamental question of philosophy raised newly in reflection of such requirement is the issue of man's position and role in the world.

The fundamental question raised newly by the Juche idea was explained in a scientific way by the fundamental principle of the Juche idea that man is master of everything and decides everything.

The fundamental principle of the Juche idea is that man is master of everything and decides everything.

The principle that man is the master of everything clarifies the position occupied by man in the world and the principle that man decides everything clarifies the role played by man in the development of world.

Man is master of everything.

It means that man is master of the world and his destiny.

Man is master of the world. It means that man is a being who subordinates the surrounding world in conformity with his will and desire.

Man is master of his destiny. It means that man decides his survival and development.

Man decides everything.

It means that he plays decisive role in transforming the world and shaping his destiny.

Man plays decisive role in transforming the world. It means that man's active action is the biggest among various factors acting in transforming and developing the world

Man plays decisive role in shaping his destiny. It means man's role makes decisive action among the factors giving influence upon the shaping of his destiny.

The basic principle of the Juche idea is the most scientific philosophical principle that reflects correctly the fundamental characteristics of the real world.

The basic principle of the Juche idea reflects as they are the essential characteristics of the real world in which man occupies the position of master and which is transformed and developed ceaselessly by the independent and creative activities of man.

The basic principle of the Juche idea is the most revolutionary philosophical principle that correctly clarifies the road of shaping man's destiny.

The basic principle of the Juche idea reflects intensively the working masses' desire and demand to live as masters of the world and their destiny, free from all sorts of subjugation and subordination. The basic principle of the Juche idea also clarifies the fundamental way for shaping man's destiny that man must shape his destiny responsibly, independently and creatively as master of his destiny.

Section 2. Essential Characteristics of Man

The basic principle of the Juche idea that man is master of everything and decides everything is based on scientific explanation of the essential characteristics of man.

Leader Kim Jong Il said.

“Man is a social being with independence, creativity and consciousness. Herein lie his essential qualities.”

The Juche idea gives philosophical explanation of man proceeding from the fact that man is a social being.

Man is a social being. It means that he is the being that lives and acts by forming a social collective and by making social relations.

Man is the only social being in the world.

The Juche idea elucidated scientifically that man has peculiar attributes fundamentally distinctive from those of all other material beings in the world as he is a social being who lives and acts in social collective and social relationship.

The Juche idea began with that man is a social being to clarify the essential characteristics of man in an original manner.

Independence is one of man's essential characteristics.

Independence is an attribute of a social man who is desirous of living and developing independently as master of the world and his destiny.

Man is being with independence, the independent social being.

Independence means becoming master without depending on others.

With independence man objects all sorts of fetters and

subjugation and makes everything serve him.

Independence is an attribute of man who wants to live freely against all sorts of fetters and subjugation of nature and society and make nature and society serve him.

Independence, an attribute of social man is expressed in the fact that he makes independent activities with the demand for independence.

Independent is the life and soul for man.

It means that independence is the most important factor that enables man to lead a human life, the fundamental factor that decides survival and development of social man.

When independence is referred to as man's life and soul, it means social and political independence.

The life in which socio-political independence is realized enables the people to become masters of state and society free from all sorts of social subjugation and exercise independent right to their heart's contents in the field of socio-political life, and such life is only the human life suited to man's intrinsic nature.

If man is deprived of socio-political independence, he will be forced to undergo slavery under social subjugation and subordination, and such life is as same as the life of animals.

Creativity is another of man's essential characteristics.

Creativity is an attribute of a social man who transforms the world and shapes his destiny in a purposeful and conscious way.

Man is being with creativity, the creative being.

With creativity man makes nature and society more useful and beneficial for him by changing the old and creating the new.

Creativity is an attribute of man who manufactures everything necessary for him by approaching the surrounding world purposefully and consciously and transforms nature and society more useful and beneficial for him by changing the old and creating the new.

Creativity, the intrinsic nature of social man is expressed in the act that he makes creative activities with creative ability.

Consciousness is the other of man's essential characteristics.

Consciousness is an attribute of social man who controls all the activities of cognizing and transforming the world and himself.

Man is being with consciousness, the conscious being.

With consciousness man understands the world and the law governing its movement and development and develops nature and society in conformity with his demand.

Consciousness, attribute of social man is expressed in the fact that he has consciousness.

As it is a high-class function of brain, the most developed physical organ of man, consciousness commands and controls all activities of man.

There are two in man's consciousness—the ideological consciousness and knowledge.

Ideological consciousness reflects man's desire and interest, the basis of his attitude to reality.

Knowledge reflects the essence of things and phenomena and the law of their change and development.

Ideological consciousness is basic in man's consciousness.

Knowledge, of course, plays important role in man's activities. However, not knowledge but ideological consciousness is the decisive

factor that decides his activities.

Ideological consciousness is the decisive factor determining value and character of man and all of his activities.

Independence, creativity and consciousness, the essential characteristics of man are closely related with each other.

Without independence creativity cannot be displayed fully and independence cannot be realized properly without creativity.

Independence is expressed in man's position as master of the world whereas creativity is expressed in man role as transformer of the world.

Independence is a factor to display creativity and creativity guarantees the realization of independence.

Consciousness has independence and creativity as premises and is guaranteed by independence and creativity.

Independence, creativity and consciousness are social attributes that are formed and develop socially and historically.

Section 3. Man-centred World Outlook

Man-centred viewpoint of the world is the understanding of the essence of the world and the law of its change and development clarified in relations with man.

The present world where man lives is, in essence, dominated and transformed by him.

Leader Kim Jong Il said.

“That the world is dominated and reshaped by man is a new viewpoint on the world in relation to man.”

The world is dominated by man.

It means that the world serves the implementation of man's demand for independence and his interest.

The world is changed ceaselessly in the direction of more and more serving man by his active activities.

In this process, man expands his scope of dominating the world and improves its qualitative level.

The world is transformed by man.

It means that the world is transformed by man's purposeful and conscious activities in conformity with his demand.

The world can be transformed only by man's activities.

Thanks to man's creative role, many more diversified natural things are turned into social wealth, and natural environment into more clean and beautiful one. Thanks to his creative role, the development level of society develops and its feature changes more.

The world is dominated and transformed by man because he the most superior and powerful being with independence, creativity and consciousness.

With independence, creativity and consciousness, man is aware of his demand for independence and actively raises it in relation with the surrounding world and dominates and transforms the world by realizing it with his creative ability.

The world is dominated, transformed and developed by activities of man. Man's activities are independent, creative and conscious ones, and the level, sphere and speed of dominating, transforming and developing the world is determined by their activities.

The level of dominating, transforming and developing the world

gets higher in accordance with the strengthening of his activities.

It means that the more strengthened independent, creative and conscious activities of man are, the higher level of domination, transformation and development of the world is achieved.

Sphere of domination, transformation and development of the world is expanded in accordance with the strengthening of man's activities.

It means that the sphere of dominating, transforming and developing the world is expanded in accordance with the strengthening of man's independent, creative and conscious activities.

Domination, transformation and development of the world are made rapidly in accordance with the active action of man.

It means that the more rapidly man's independent, creative and conscious activities develop, the more quickly nature and society are transformed to be favourable for man.

Section 4. Man-centred Viewpoint and Stand towards the World

The Juche idea clarifies the Juche oriented viewpoint and attitude to the world by focusing on man.

One of the important contents in the Juche-oriented viewpoint and attitude to the world is the viewpoint and attitude of approaching the world proceeding from the interests of man.

Leader Kim Jong Il said.

“Taking a man-centred attitude towards the world means approaching the world from the viewpoint of interests of man, the

master of the world.”

Approaching the world from the viewpoint of interests of man means approaching the world from the viewpoint of making the world serve him.

The viewpoint and attitude of approaching the world proceeding from the interest of man enables to put the independent demand and interests of man before others in cognition and practice and, on its basis, analyze and appreciate value of all things and phenomena.

The value of things and phenomena can be correctly appreciated only with man’s independent demand and interests as a criterion. Appreciating the value of things and phenomena means deciding whether they are significant and useful for people’s survival and development and whether they are urgently necessary and beneficial for them. In other words, it means that whether they serve the independent demand and interests of man or not is the criterion with which to appreciate correctly the value of things and phenomena. Man must always place his independent demand and interests before others in appreciating the value of things and phenomena. Only then, can he select the object suiting to his interests and conduct purposeful and conscious activities to cognize and transform them.

The viewpoint and attitude of approaching the world proceeding from the interest of man enables to put the independent demand and interests of man before others and deal with everything to make it serve their realization better in cognition and practice.

Man must put his independent demand and interests before others and deal with everything in the cognitive and practical activities in conformity with them. Only then, can he transform the unfavorable into

the favorable, the favorable into the more favorable, thus making everything in the world serve him better and shaping his destiny successfully.

As man is master of the world, and his interest is the most precious in the world, it is necessary to approach the world proceeding from the interest of man.

Another important content in the Juche-oriented viewpoint and attitude to the world is the viewpoint and attitude of dealing with the change and development of the world mainly on the basis of the activity of man.

Leader Kim Jong Il said.

“Approaching the world by focusing on man means dealing with the change and development of the world mainly on the basis of the activity of man who transforms it.”

Dealing with the change and development of the world mainly on the basis of the activity of man means approaching the world from the view of activities of man who transforms the world purposefully and consciously in conformity with his will and desire.

The viewpoint and attitude of dealing with the change and development of the world is the viewpoint and attitude of approaching the world proceeding from the view that the world is transformed and developed into the world for man only by his activities.

The transformation and development of the world can be made only by the activities of man. Man’s active action and role are the decisive factor in transforming the world in conformity with the independent demand and interests of man.

The viewpoint and attitude of dealing with the change and

development of the world based on man's activities is the viewpoint and attitude of considering man's activities as the most powerful main factor and of making all other factors act depending on it in cognition and practice.

The viewpoint and attitude of approaching the world on the basis of man's activities enables to find the decisive factor of transforming the world not in the objective condition but in man.

The Juche-oriented viewpoint and attitude towards the world is revolutionary one.

The Juche-oriented viewpoint and attitude enables the people to have high sense of self-awareness of being masters of the world and their destiny and transform the world and their destiny successfully.

Chapter 2. Socio-Historical Principles of the Juche Idea

The socio-historical principles of the Juche idea insist that society is a collective of people, which the masses are the subject of social history and the socio-historical movement is an independent, creative and conscious movement of the masses. On it basis, the socio-historical principles of the Juche idea clarify that the independent and creative stand should be maintained and stress should be put on ideology in the socio-historical movement, the revolutionary movement.

Section 1. Understanding of Society

Society is a collective of people.

Leader Kim Jong Il said.

“Society, in a nutshell, is a collective of people. The community in which people live, linked together by social wealth and social relations—this precisely is a society.”

Man lives and act not in isolation but in collective.

That society is a collective of people is the essential characteristics of society distinguished from nature.

Society is a collective in which people live and act, linked by social wealth and social relations.

Social wealth is material ones and spiritual and cultural ones created by the people to use.

Social relations are the relations made among people in social life.

Social system is a solid order and system of social relations established in society.

Social system consists of political system, economic system and cultural system.

Man is master of society.

It means that man is master of social wealth and social relations. Man becomes master of society because the social wealth and social relations are created by man.

Life of man, the master of society consists in political life, economic life and ideological and cultural life.

Political life is the most important field of social life. It is a field

of social life to realize political demand of the people. Man has the political demand, the demand to exercise the right befitting a member of the state and society and fulfill the responsibility and duty as such. The life to realize such demand is the political life.

Political life can be divided largely into the one through state power and the one through political parties and public organizations.

Political life is a field of decisive significance in social life.

People live as social beings while exercising social right and fulfilling duty through political life. People can lead economic life, cultural life and all other social life in accordance with independent demand through political life.

Economic life is an important field of social life.

It is the life to satisfy man's material needs through production, distribution, exchange and consumption of the material wealth.

Economic life is the creative labour life of producing material wealth of society and the material life of living by consuming the produced material wealth.

The socialist economic life is the most superior economic life that realizes wonderfully the independent demand of the masses in all fields of labour life and material life.

Economic life is a foundation of social life. Material conditions necessary for the survival and development of the people are provided by economic life.

Ideological life is one of important fields of social life.

People have spiritual and cultural needs as well as socio-political ones and material ones and conduct activities to realize them. Man is not satisfied only by food, clothing and shelter but wants to lead more

beautiful, noble and civilized life while developing himself into a powerful being continuously. Ideological and cultural life satisfies such ideological and cultural needs.

Through ideological and cultural life, people acquire profound scientific knowledge and high level of cultural talents necessary for the development of political and economic life and possess noble morality and sound physique.

Character of a given society is determined by the ownership of political power and the means of production.

Character of a society is determined by which class or social group seize political power.

Which class or group occupies in a given society the position of master in politics depends on ownership of political power. In other words, it determines progressive character and reactionary character of the socio-political system.

Character of a society is determined also by ownership forms of the means of production.

Ownership forms determine which class or social group occupies in the society the position of master in economy.

The basic factor determining the character of a society is the ownership of political power.

Ownership of the means of production should be legalized and guaranteed by state power. Only then, can it be a relation predominant in the society. Consolidation and development of ownership of means of production are also determined by state power.

Society is divided into exploiter society and socialist society according to its character.

Exploiter society is the reactionary society in which the exploiter class monopolizes state power and means of production and exploits the working masses behaving as masters.

Slave-owning society, feudal society and capitalist society are exploiter societies.

Socialist society is a new kind of society fundamentally distinguished from all exploiter societies.

Socialist society is the most advanced society in which the popular masses are masters of everything for the first time in history. Unlike all exploiter societies, the popular masses become masters of everything, the masters of state power and means of production for the first time in the socialist society.

Section 2. Driving Force of Social History

The question of the subject of history is a basic question in understanding the development of society proceeding from the attitude and viewpoint of Juche.

The question of the subject of history is the question of the performer who causes and accelerates the socio-historical movement purposefully and consciously.

The socio-historical movement is caused and developed by active action and role of the subject.

In nature the motion takes place spontaneously through the interaction of material elements which exist objectively. But the social movement is caused and developed by the active action and role of the subject.

The subject of history consists in the popular masses.

Leader Kim Jong Il said.

“The subject of the social movement consists in the masses of the people. Without the masses there would be no social movement itself, nor would it be conceivable to talk about historical progress.”

The popular masses are the subject of history. It means that the masses of the people are the performers of socio-historical movement that cause and accelerate it actively, purposefully and consciously.

The masses of the people means a social community united mainly with the working people, due to their common desire for independence and creative activity.

The masses of the people, the subject, have the strength to cause and accelerate the socio-historical movement.

The masses of the people remake nature, develop productivity and create material wealth. Ideological, cultural wealth, social relations and social system are also transformed by them.

After all, every material and cultural wealth is created and social relations developed by the masses of the people, and accordingly history is made by them.

The masses of the people are masters of the revolution and construction and decisive factor of remaking nature and developing society.

It is the masses that want the revolution and construction, and it is also the masses that carry them out.

The reactionary exploiter class cannot be the subject of history. It becomes reactionary of history, the target of the revolution.

Position and role of the masses in the historical development can

be enhanced considerably only when they consist in the independent subject of history.

The question of the independent subject of history is the question of development level of the masses who are the subject of history, the masses' position and role in the historical development.

Independent subject of history is the masses of the people who make history and shape their destiny independently and creatively.

Although they are the subject of history, the masses of the people do not hold the same position and play the same role in all ages and in all societies. The masses of the people could not become the independent subject of history for a long time in the exploiter society. In that society the masses of the people made history not according to their own will but according to the will of the exploiter class.

The masses of the people have emerged as the independent subject of history since the advanced working class appeared on the historical arena and they were awakened to ideological consciousness and organized by their independent revolutionary idea.

The masses' struggle to advance history and shape their destiny is the process of acute confrontation with the reactionary ruling class and other hostile forces.

If the masses of the people are to be strengthened and developed further into the independent subject of history, it is important to establish socialist system.

In the socialist system the masses of the people achieve the single-hearted unity of the society and strengthen considerably the might of the independent subject of history under the unified leadership.

The main for the masses of the people to be the independent subject of history is to be led by the correct political leadership.

The masses of the people should be led by the correct leadership of the party and the leader. Only then, can they conduct dynamically the serious and complicated revolutionary struggle of transforming nature and society to achieve national liberation and class emancipation and to build socialist society successfully and manage it properly.

Section 3. Essential Characteristics of Socio-historical Movement

The essential characteristics of social movement clarified by the Juche idea give the correct view on the essence and law of the socio-historical movement centring on the masses, the subject of history.

The essential characteristics of socio-historical movement, the movement of the subject is that it is an independent, creative and conscious movement of the popular masses.

The Juche idea clarifies the principle that the socio-historical movement is an independent movement of the popular masses, the masters of social history.

Leader Kim Jong Il said.

“All the struggles to transform society, nature and man are struggles to defend and realize independence for the masses of the people.”

The socio-historical movement is an independent movement of the masses. It means that it is the movement to defend and realize the

independence for the masses. In other words, it is the movement to realize the masses' desire and demand for independence to live and develop as masters of the world and their destiny, free from natural fetters and social subjugation and inequality.

The socio-historical movement is an independent movement of the masses because they are independent beings whose intrinsic nature is independence.

All social movements are caused and advanced by the masses' struggle to defend and realize independence.

The masses' struggle for independence is made according to a certain law.

The masses' struggle for independence is made comprehensively in all realms of social transformation, nature-remaking and human remoulding.

The struggle to transform society is to provide the masses of the people with social and political conditions to lead an independent life, free from class and national subjugation.

The struggle to remake nature is to provide the masses of the people with material conditions to lead an independent life, free from natural fetters.

The struggle to remould man is to provide the masses of the people with ideological and cultural conditions to lead an independent life, free from the old ideological and cultural subordinations.

The masses' struggle for independence is made according to a certain historical order.

Their struggle for independence is made in all realms of social transformation, nature-remaking and human remoulding, but one of

them is made before others according to the social development stage.

Social transformation to realize socio-political independence of the masses is primary in their struggle for independence.

Realizing the masses' socio-political independence means that they become masters of the state and society, free from all forms of social subjugation.

Nature-remaking and human remoulding come to the fore and are realized in the socialist society where socio-political independence is realized for the masses of the people.

The masses' struggle for independence assumes international character.

It means that their struggle for independence is conducted on the international scale. In other words, it means that their struggle for independence is the process of conducting the united and joint struggle of all countries and people of the world aspiring for independence.

The masses' struggle for independence assumes international character because of the commonness in historical position and interests of the oppressed nations and people in the world.

The masses' struggle for independence achieves the ultimate purpose through the struggle for socialism.

The struggle for socialism is to put an end to the exploitation of man by man, the oppression of class by class and the domination of state by state once and for all and to liquidate all sorts of remnants of the old society and to liberate the people from their subordination in human society.

The socio-historical movement is an independent movement of the masses, and therefore, it is necessary to maintain the independent

stand in the socio-historical movement, the revolutionary movement.

The independent stand enables the masses of the people to exercise the right as masters of the revolution and construction.

They exercise the right as masters of the revolution and construction. This means that they settle all problems arising in the revolution and construction independently according to their independent judgment and decision in their interests.

The independent stand also enables the masses of the people to fulfill responsibility of masters in the revolution and construction.

They fulfill responsibility of masters in the revolution and construction. This means that they solve all problems arising in the revolution and construction by themselves in a responsible way.

The Juche idea clarifies the principle that the socio-historical movement is a creative movement of the masses of the people, the subject of social history.

Leader Kim Jong Il said.

“The socio-historical movement is a creative movement of the popular masses to transform and change nature and society.

The masses’ activity for an independent life is characterized by creativity.”

That the socio-historical movement is a creative movement of the popular masses means that it is the process of the masses’ creative activities to transform and change nature and society continuously. In other words, it means that the socio-historical movement is to obliterate everything old that infringes upon and subordinates independence and create the new with their creative capability.

The socio-historical movement is a creative movement of the

popular masses, because they are creative beings whose intrinsic nature is creativity.

The masses' creative movement is made according to some laws.

The masses' creative movement is accompanied by struggle

Creating process is immediately the process of struggle in which the new is created and developed in the struggle to overcome the old.

The masses' creative movement is developed further in accordance with the increase of their creative ability.

The masses of the people develop themselves into more powerful beings in the process of creative struggle to conquer nature and bring about social progress, and in accordance with their development, the masses' creative movement develops more.

The masses' creative movement reaches the highest stage in the struggle for socialism.

The struggle for socialism is a creative movement of the highest form in human history. Creative ability of the masses is displayed to the fullest extent in the struggle to build an ideal society of humankind in which their intrinsic demand is realized comprehensively and perfectly.

As the socio-historical movement is a creative movement of the popular masses, it is necessary to maintain firmly the creative stand in the struggle to transform nature and society.

The creative stand enables to solve all problems arising in the revolution and construction by relying on the creative ability of the popular masses.

Solving all problems arising in the revolution and construction by relying on the creative ability of the popular masses means settling all problems arising in the revolution and construction by displaying fully

the revolutionary enthusiasm and creative activity of the masses.

The creative stand also enables to solve all problems arising in the revolution and construction in conformity with the concrete conditions of ones' country.

Solving all problems arising in the revolution and construction in conformity with the concrete conditions of ones' country means settling everything in conformity with specific situation and ceaselessly changing reality of one's country.

The Juche idea clarifies the principle that the socio-historical movement is a conscious movement of the popular masses, the subject of social history.

Leader Kim Jong Il said.

“All revolutionary movements are conscious movements.”

That the socio-historical movement is a conscious movement of the popular masses means that it is the movement propelled by the purposeful and conscious struggle of the masses. In other words, it means that the socio-historical movement is to conduct creative activities to realize independent demand of the popular masses in a purposeful and conscious manner.

The socio-historical movement is a conscious movement of the popular masses, because they are conscious beings with consciousness as their intrinsic nature.

The socio-historical movement, the conscious activities of the popular masses is made according to some laws.

The socio-historical movement, the conscious activities of the popular masses is made under the decisive action of ideological consciousness of independence.

Ideological consciousness of independence of the popular masses plays decisive role in the socio-historical movement, the revolutionary movement. It means that this ideology is a decisive factor determining the role played by the people in the revolution and construction.

The socio-historical movement, the conscious activities of the popular masses strengthens its conscious character further in accordance with the development of the revolutionary movement.

That conscious character of the social movement is strengthened means that role of the ideological consciousness is enhanced in the socio-historical movement.

The role of the ideological consciousness is enhanced incomparably in the popular masses' struggle for socialism.

The struggle for socialism requires high level of consciousness of the people proceeding from its intrinsic nature.

Cause of socialism is the cause to realize the independence of the popular masses and it is realized by their purposeful and conscious struggle. So the struggle for socialism requires enhancing the role of ideological consciousness considerably.

As the revolutionary movement is a conscious movement, it is necessary to maintain the principle of putting stress on ideology of the people in the revolutionary struggle and construction work

The principle of putting stress on ideology of the people in the revolution and construction enables to attach decisive significance to ideological factor and solve everything by enhancing the role of ideological consciousness.

Attaching decisive significance to the ideological factor means paying primary attention to the people's ideology and relying on the

ideological factor to prepare all other conditions of the revolution and construction.

Solving everything by enhancing the role of ideological consciousness means settling all problems not by the technical, practical and administrative method but by the method of mobilizing the ideology of the people.

Chapter 3. Guiding Principles of the Juche Idea

The guiding principles of the Juche idea are to establish Juche in all fields of the revolution and construction. The guiding principles of the Juche idea clarify the fundamental principles to carry out successfully the revolution and construction by maintaining the independent stand, applying the creative method and placing main stress on ideology.

Section 1. Principle to Maintain the Independent Stand

The principle to maintain the independent stand is the guiding principle to maintain and realize independence in the revolution and construction.

Leader Kim Jong Il said.

“If the revolution and construction are to be carried out as required by the Juche idea, independence must be maintained and realized in Party and state activities.”

Juche in ideology, independence in politics, self-sufficiency in the

economy and self-reliance in defence are the contents of the principle to maintain the independent stand.

The principle of Juche in ideology is the guiding principle to realize independence in the ideological field.

Establishing Juche in ideology is a primary requirement in the masses' revolutionary struggle for independence.

Establishing Juche in ideology means having the consciousness that one is the master of the revolution and construction, thinking and doing everything, centring on the revolution in one's own country, and acquiring the viewpoint and attitude of solving all problems by one's own talents and strength.

Juche should be established in ideology. Only then, can it be possible to adhere to the principle of independence in politics, self-sufficiency in the economy and self-reliance in defence.

In order to establish Juche in ideology, it is necessary to equip oneself with the revolutionary ideology of independence and with the line and policy of the Party.

The popular masses should equip themselves with the revolutionary ideology of independence. Only then, can they carry out successfully the revolution and construction, with the awareness that they are the masters of the revolution and construction, however difficult and complex the situation is.

The line and policy of the revolutionary party in each country are the embodiment of the revolutionary ideology of independence and the only guideline to the revolution and construction in that country. The popular masses should equip themselves with the lines and policies of their party and consider them as the criterion of their thinking and

practice. Only then, can they carry out the revolution and construction in accordance with the demand of their country and fulfill their responsibility as masters of the revolution.

In order to establish Juche in ideology, it is also necessary to be well versed in one's own things and to value and add luster to them.

The people in each country must know well their history, geography, economics, culture and custom of their nation, and in particular the policy, the revolutionary history and tradition of their party.

In order to establish Juche in ideology, it is also necessary to possess a high sense of national dignity and revolutionary pride.

National dignity and revolutionary pride are necessary for every nation. It is all the more necessary especially for the people in a small country that were oppressed by other in the past for a long time to enhance the sense of national dignity and revolutionary pride.

In order to establish Juche in ideology, it is also necessary to develop the national culture and raise the cultural and technical standard of the masses.

In order to develop the national culture on a sound basis, it is imperative to thoroughly prevent imperialist ideological and cultural infiltration and, at the same time, reject the tendency of restoration and nihilism with regard to the heritage of national culture, inherit and develop correctly the fine national tradition in keeping with the requirement of the times and the developing revolution, the ideological sentiments of the popular masses by combining the principles of fidelity to historical truth with acceptability to modern sensibilities.

Today scientific and technological competitions get serious on the

international scale and the imperialists are moving to realize the ambition of their domination with “sophisticated technical weapons” and “material and technical superiority”. In such condition, it is impossible to escape from the imperialist domination and plunder and defend independence of the country and nation without developing science and technology.

In order to establish Juche in ideology, it is necessary to oppose flunkeyism and all other outdated ideas.

The most harmful ideological trend in establishing Juche in ideology is flunkeyism. Flunkeyism is an attitude of servility serving and worshipping big powers and developed countries, and an attitude of nihilism which is to look down upon one’s own country and nation and despising them. Those who don’t believe in the strength of themselves and their people will be engrossed in flunkeyism, and flunkeyism will lead to treachery and betrayal.

If one is inclined to be servility, one would be in the habit of groveling before others and following them and therefore, if others take to revisionism, one would follow suit; and if others adopt dogmatism, one would act likewise.

If a person falls into flunkeyism, he would become a fool; if a nation is servile to big powers, the country would go to ruin, and if a party is subservient to big powers, it would make a mess of the revolution and construction.

The principle of independence in politics is the guiding principle to realize independence in the field of politics.

Maintaining independence in politics means upholding national independence and sovereignty of one’s people, defending their interests

and conducting politics by relying on them.

Maintaining independence in politics is the most important requirement in the masses' revolutionary struggle for independence.

Politics is the field that is of decisive significance in social life. Political independence is the first criterion and life and soul of an independent sovereign state.

In order to ensure independence in politics, it is imperative to set up an independent government.

Man's right to independence finds its typical expression in state power. So the masses of the people must hold independent power to realize independence completely.

In order to ensure independence in politics, it is necessary to build internal political forces.

Political forces are the main component of the revolutionary forces. Only when one builds strong internal political forces and relies on them, will one be able to win and preserve sovereignty and ensure independent politics.

In order to ensure independence in politics, one must have one's own guiding ideology, work out one's own policy by oneself in accordance with one's decision, and carry it through.

In order to ensure independence in politics, it is imperative to exercise complete sovereignty and equality in foreign relations.

There can be countries different in size of territory and population, but there can never be the high ones or low ones.

Same is the relations with parties. There cannot be high parties or low parties.

Independence is not in conflict with internationalism but is the

basis of its strengthening. Only on the basis of independence, will internationalist solidarity become based on free choice and equality and become genuine and durable.

Self-sufficiency in the economy is the guiding principle to realize independence in the field of economy.

To implement the principle of self-sufficiency in the economy means building an independent national economy. In other words, it means building an economy which is free from dependence on others and which stands on its own feet, an economy which serves one's own people and develops on the strength of the resources of one's own country and by the efforts of ones' people.

It is vital to build an independent national economy particularly in those countries which were backward economically and technically because of imperialist domination and plunder in the past. Those countries should build an independent national economy. Only then, can they repel the neo-colonialist policy of the imperialists, free themselves completely from their domination and exploitation, wipe out national inequality, and vigorously advance on the road of independence.

In order to implement the principle of self-sufficiency in the economy, it is essential to adhere to the principle of self-reliance in economic construction.

If one tries to build the economy not by themselves but by the help of others, he will be subjugated economically. If one wants to build an independent national economy, he should hold high the banner of self-reliance.

In order to implement the principle of self-sufficiency in the

economy, it is essential to develop the economy in a diversified and integral manner.

Unlike the capitalist and imperialist economy which geared to make money, the independent national economy aims at meeting the demands of the country and the people. So an independent economy should naturally be developed in such a multifarious and integral way as to produce independently heavy and light industrial goods and agricultural products to make the country rich and powerful and improve the people's living standard. Such an economy can also develop stably and quickly on a solid basis.

In order to develop economy in a diversified and comprehensive way as required by the Songun era, it is necessary to implement the line of economic construction to develop light industry and agriculture simultaneously while giving priority to the development of defence industry.

In order to implement the principle of self-sufficiency in the economy, it is essential to equip the economy with modern techniques and train the nation's technical cadres on an extensive scale.

When one has one's own developed technique, one will be able to develop and use the natural resources of the country effectively and develop the national economy in a diversified manner. When one solves the question of the nation's technical personnel, one will be able to develop the economy and technology with one's own initiative. This is particularly important task in building a new society for those countries which were far removed from modern science and technical development due to the yoke of imperialism in the past.

In order to implement the principle of self-sufficiency in the

economy, it is essential to build one's own raw materials and fuel bases and pay big efforts to foreign trade.

Depending on others for raw materials and fuel is as good as leaving one's economic lifeline in the hands of others. The independent national economy is based on one's own raw material and fuel sources. The economy which depends on others' raw materials and fuels cannot stand on its own feet nor serve his people. Such economy is as same as the subjugated economy.

Cooperating closely economically and technically with foreign countries is important in ensuring economic self-sufficiency and strengthening the economic might. In order to develop the friendly and cooperative relations with other countries, it is important to expand and develop foreign trade continuously.

In order to adhere to the principle of self-sufficiency in economy, we must improve the guidance and management of the economy and implement the Party's line of simultaneous build-up.

The principle of self-reliance in defence is the guiding principle to realize independence in the field of national defence.

Implementing the principle of self-reliance in defence means defending one's own country by one's own efforts. In other words, it means building powerful national defence that the people in each country can defend themselves and solve all problems arising in the defence building and military activities in conformity with the interests of one's people and actual reality of one's country.

Implementing the principle of self-reliance in defence is the important requirement to guarantee militarily the victory in the masses' revolutionary struggle for independence.

Strengthening the national defence is an important question related to the rise and fall of one's country and nation. If one's defence is weak, one will not, after all, escape from the fate of being a slave being subjugated to others.

In order to implement the principle of self-reliance in defence, one must have self-defensive revolutionary armed forces.

Revolutionary army must be strengthened continuously politically and ideologically, militarily and technically. Only then, can one safeguard socialism and guarantee his people's happiness.

In order to implement the principle of self-reliance in defence, one must establish a defence system involving all the people and the whole country.

In order to set up an all-people, all-nation defence system, it is necessary to arm all the people and fortify the whole country. Only then, all the people can be mobilized to crush the enemy as soon as it comes in to attack any time from any quarter, and defend the country from the imperialist aggression with credit.

In order to implement the principle of self-reliance in defence, one must display fully the politico-ideological superiority of the revolutionary armed forces.

In order to implement the principle of self-reliance in defence, one must build one's own defence industry.

War is confrontation not only of ideological and spiritual strength of soldiers and military strategy but of armed equipment. When one builds and develops one's own defence industry, one will be able to produce as soon as possible enough modern weapons and military and technical equipment to prepare for revolutionary war and improve the

military equipment ceaselessly in conformity with the actual conditions of one's country.

In order to implement the principle of self-reliance in defence, one must consolidate the rear front.

Section 2. Principle of Applying the Creative Method

The principle of applying the creative method is the guiding principle to realize creativity in the revolution and construction.

Leader Kim Jong Il said.

“If we are to carry out the revolution and construction as required by the Juche idea, we should apply the creative method both in mapping out the policy, strategy and tactics of the revolution and in implementing them.”

The principle of applying the creative method has as its contents the method of depending on the popular masses and the methods suitable to the actual situation.

The method of depending on the popular masses is the guiding principle to realize creativity in the revolution and construction.

Depending on the popular masses means believing in the popular masses and mobilizing their creative efforts to solve all problems arising in the revolution and construction.

The popular masses are direct performers who propel the revolution and construction.

Since the masses are the masters of the revolution and construction with inexhaustible creative ability, one can successfully solve any difficult problem and energetically speed up the revolution

and construction, and therefore, one must believe in the masses, learn from the masses and mobilize the masses.

In order to successfully carry out the revolution and construction by depending on the masses, one must map out a correct policy reflecting their demands and aspirations and make it their own concern.

The masses of the people know the reality better than anybody else and have rich experience. Only when the will and demands of the broad masses are integrated and generalized, is it possible to work out the correct line and policy that conform with their aspirations and interests, win their hearty support and inspire them to the struggle.

One should not only work out the line and policy reflecting the will and aspirations of the masses but bring it home to the masses so as to make it their own.

In order to carry out the revolution and construction by depending on the masses, it is necessary to unite them into a single political force.

The strength of the masses lies in unity. When they are firmly united, they will demonstrate really amazing power in the revolutionary struggle and construction work.

If the masses are to be united firmly, it is necessary to properly combine the class line and mass line.

If the class line and mass line are ignored, one can turn the class and strata which are the motive force of the revolution into the reactionaries.

In order to carry out the revolution and construction by depending on the masses, it is necessary to wage the struggle against all outdated things that hamper innovations.

It is important to wage an active struggle against passivism,

conservatism and defeatism. Only then, is it possible to give full play to the creative power of the masses and bring about continuous innovations and upsurge in the revolution and construction.

In order to carry out the revolution and construction by depending on the masses, mass movement should be launched on a large scale.

One can successfully solve any difficult problem if one fights off all elements standing in the way of mass movements, brings the consciousness and initiative of the masses into full play and organizes and steadily develops mass struggle.

In order to carry out the revolution and construction by depending on the masses, a revolutionary method of work should be established.

The revolutionary party should always hold fast to the revolutionary work method. In particular, following the takeover of power, it should steadily improve to perfection the work method in conformity with the developing reality.

The methods suitable to the actual situation are the guiding principle to realize creativity in the revolution and construction.

The methods suitable to the actual situation enable to solve all problems creatively in conformity with the changes and development in the reality and the specific conditions of the country.

The revolutionary movement demands to solve all problems in conformity with the changes and development in the reality and the specific conditions of the country.

If one is to wage the revolutionary struggle in the way suitable to one's own actual situation, one must correctly assess the subjective and objective conditions of the revolution in one's own country and define the line, strategy and tactics in accordance with them.

One must solve all problems in working out the line and policy, strategy and tactics, of the revolution such as setting the aim of the revolutionary struggle and main thrust, building correctly the revolutionary forces, decide forms and methods of the revolutionary struggle and choose the proper period of the revolution by fully considering the established objective conditions and environments and regarding the masses' demand for independence and preparedness as the main.

In order to wage the revolutionary struggle in the way suitable to one's own actual situation, one must take correct attitude towards the established theories.

With regard to the propositions or formulas of the established theories, one must apply them to suit one's specific conditions and peculiarities after taking into consideration the demands of the time they reflect and premises they are based on.

In order to correctly carry out the revolutionary struggle, one must actively inquire into new principles and methods of the revolution and construction which are suitable to the historical conditions of the time and one's concrete situation.

The revolutionary party should pay deep attention to exploring and developing the revolutionary ideology and theory in keeping with the change of the time and the advance of the revolution and construction. If it fails to do so, then its revolutionary ideology suffers from revisionist degeneration and dogmatic stagnation, with the result that the revolution cannot have the correct guide and escape vicissitudes and failures.

In order to wage the revolutionary struggle suiting to one's own

situation, it is necessary to take critical and creative approach to foreign experiences.

Foreign experiences always reflect the socio-historical conditions and national peculiarities of a particular country. In case of accepting the good experiences of others, one must not swallow them raw but adhere to the stand of accepting them to suit one's actual conditions.

Section 3. Principle of Placing Main Stress on Ideology

The principle of placing main stress on ideology is to solve all problems arising in the revolution and construction by displaying fully the consciousness of the popular masses.

Leader Kim Jong Il said.

“The popular masses’ consciousness of independence plays a decisive role in the revolutionary movement. Therefore, in the revolution and construction one must place the main stress on ideology and give priority over all work to the remoulding of ideology, the political work, which is aimed at raising the consciousness and activeness of the masses.”

Giving priority to ideological remoulding and giving precedence to political work are the main contents of the principle to place main stress on ideology.

Giving priority to the remoulding of ideology is the guiding principle to solve all problems arising in the revolution and construction by displaying fully the consciousness of the popular masses.

Giving priority to the remoulding of ideology means putting

before others the work of remoulding of ideology to transform people into genuine social men.

The transformation of man is, in essence, ideological remoulding. Thoughts define men's worth and quality and, accordingly, ideological remodeling is of the utmost importance in the transformation of man.

Since ideological remoulding is more difficult and complicated than the change of people's conditions of material life or the enhancement of their cultural and technical standards, one must pay bigger efforts to the ideological remoulding and put it before all other works.

The main thing in ideological remoulding is the establishment of a revolutionary world outlook, the outlook on the revolution.

The Juche outlook on the revolution is the Juche-oriented viewpoint and attitude towards the revolution the popular masses should possess as the masters of the revolution. The Juche outlook on the revolution is the viewpoint and attitude to the revolution which place the popular masses in the centre and the revolutionary spirit to fight vigorously for the masses.

Establishing the Juche outlook on the revolution means understanding correctly the essence and basic aim of the revolution and the way for its realization and keeping as faith the preparedness and will to devote all to the revolution.

In order to establish the Juche outlook on the revolution, it is important to arm ourselves with the Juche idea and possess the staunch revolutionary spirit.

Only the people who armed themselves with the Juche idea and possessed the staunch revolutionary spirit can keep to the end their

faith and principle even on the isolated islet and develop themselves into the true revolutionary fighters loyal to the Party and the leader.

In order to establish the Juche outlook on the revolution, it is important to have correct viewpoint and attitude to the subject of the revolution.

As the subject of the revolution is integrity of the leader, the party, the army and the people, it is imperative to have proper outlook on the leader, the organization and the masses in order to have a correct viewpoint and attitude to the subject of the revolution. As the subject of the revolution is the socio-political integrity sharing the same destiny, it is also important to establish revolutionary view of morality.

Revolutionary outlook on the leader is the nucleus of the Juche outlook on the revolution.

Whether one correctly established the Juche outlook on the revolution or not is proved intensively by how the revolutionary outlook on the leader is established.

If the Juche outlook on the revolution is to be one's firm faith, one must make it the outlook on life.

Making the outlook on the revolution the outlook on life means accepting the outlook on the revolution as the demand of one's life and firm faith and making it a daily life to live and work as required by the outlook on the revolution.

Giving precedence to political work is the guiding principle to solve all problems arising in the revolution and construction by fully displaying consciousness of the popular masses.

Giving precedence to political work means giving precedence to educating and arousing the masses before all other work. The essence

of the work to give precedence to political work is to carry out the revolutionary struggle and construction work by equipping the popular masses with party's policy and arousing their revolutionary zeal first so that the masses will demonstrate a high degree of consciousness and activity by themselves.

Giving precedence to political work is the method of placing stress on their ideology and arousing it to mobilize the masses to the implementation of the revolutionary tasks and is the basic principle to be firmly maintained in the revolutionary struggle and construction work.

Giving precedence to political work is the intrinsic demand of the socialist society which is developing by dint of the high revolutionary zeal and creative initiatives of the working masses.

What is important in implementing the principle of giving precedence to political work is to put political work before others and combine it properly with administrative and business affairs and technical and economic work.

The building of socialism is a highly organized undertaking which involves the whole society and is conducted in a planned manner. This is complex work which is based on modern science and technology, and therefore, meticulous administrative and organizational work and scientific technical and economic work are indispensable for the building of socialism.

What is important in implementing the principle of giving precedence to political work is to put the main emphasis on political and moral incentive and correctly combine this with material incentive.

It is necessary to put main emphasis on political and moral

incentive in the socialist society. Only then, is it possible to stimulate the popular masses into demonstrating conscious enthusiasm in work with a correct attitude befitting the masters of the revolution.

What is important in implementing the principle of giving precedence to political work is to conduct political work by relying on the scientific and revolutionary method.

Political work should be done through persuasion and education and in an original way by applying various forms and methods.

Political work should be conducted in such a way that the masses regard it as their own affair. Political work should be closely combined with revolutionary practice.

Part 2. Juche-oriented Theory of Revolution

The Juche-oriented theory of revolution is the revolutionary theory evolved placing the working masses at the centre and it is the strategy and tactics of revolution based on the role of the working masses.

The Juche-oriented theory of revolution comprehensively integrates the theories, strategy and tactics in all stages and fields of the revolutionary movement for independence ranging from the general principle of revolution to the theory on the national liberation and class emancipation, theory of the building of socialism, theory of the present building of a powerful socialist country and the theories of the national reunification and the global independence.

Chapter 1. General Principles of Revolution

The Juche-oriented theory of revolution newly clarifies the general principles of revolution ranging from the essence and fundamental principle of revolution to the principle and guidelines of Songun revolution, fundamental factor of victory in revolution and the position and role of the leader in the revolutionary movement.

Section 1. Essence and Fundamental Principle of Revolution

The issue of the essence and fundamental principle of revolution is the most basic and starting one in evolving the theory of revolution.

The Juche-oriented theory of revolution newly clarifies the essence of the revolution with the popular masses at the centre.

President Kim Il Sung said.

“A revolution is, in essence, the masses’ organized struggle to champion and win their independence.”

First of all, the revolution is the struggle to champion and realize the popular masses’ independence.

The revolutionary struggle waged by the masses is diverse in kind, and its tasks and methods are different in its developing stages, but it is aimed at defending and realizing independence, by getting rid of all sorts of national and class subordination and the restriction of leftover of the old society.

The popular masses struggle to defend and realize independence is, in other words, the struggle to eliminate the old and create the new.

The old is the one that hinders the popular masses’ struggle to win independence and the new is the one that contributes to the realization of their independence. The masses’ independence is championed and realized in the process of eliminating the old and creating the new. In this sense, the revolution is the struggle to eliminate the old and create the new, that is, the serious social change whose aim is to win the masses’ independence.

Next, the revolution is the organized struggle of the popular masses.

This means that the revolution is the struggle carried on by the united efforts of the popular masses who are awakened and organized under the guidance of certain organizations.

The revolution does not take place spontaneously or sporadically. It is carried on by the united efforts of the awakened and organized masses.

The process of advancing the revolution is the process of forming and expanding the organizations.

The highest form of the masses' organized struggle is the one carried on by the popular masses rallied as a political force by the revolutionary organizations led by the party and the leader.

The revolution as the organized struggle for defending and realizing the popular masses' independence contains two contents.

One of them is the building of a new social system after overthrowing the old social system.

The struggle for winning the masses' independence advances, and their position and role are enhanced, when the old social system is changed into the new one.

The popular masses hold the position as the masters of the state and society and play the role as such and comprehensively realize socio-political independence, when the socialist system is established.

Political coup, reform and reorganization made between the exploiting and ruling classes in the exploiter society cannot be the revolution as they are not the social change to bring about fundamental change of social system to defend and realize the popular masses' independence.

Another content of the revolution is the change of the old into the

new in the field of ideology, technique and culture.

The popular masses neither free themselves from the fetters of nature and outdated ideology and culture nor perform their due responsibility and role as masters of society and thus their independence cannot be fully realized if they are backward in ideology, technique and culture, even though a new social system provided them with the position as masters.

Accordingly, three revolutions for changing the old into the new in the field of ideology, technique and culture serve as an important content of the struggle for realizing the popular masses' independence.

However, there exists certain difference between the revolution to set up a new social system after overthrowing old one and the revolution to change the old into the new in the field of ideology, technique and culture.

First, there is the difference in their contents and the targets of struggle.

The revolution of changing the old exploiter social system into new one is the struggle to realize the popular masses' socio-political independence whereas the three revolutions in ideology, technique and culture are the struggle to fully realize the popular masses' independence by freeing them from the restriction of the leftovers of old society.

The target of the revolution to change the old exploiter social system into the new one is the reactionary exploiting and ruling classes that hinder social development with the interests in maintaining the old exploiter society whereas the target of the three revolutions is the outdated ideology, culture and backward technique, the leftovers of

exploiter society.

Next, there is difference in their modes, methods and periods.

The three revolutions in ideology, technique and culture are carried out by the method of educating and remoulding people, that is, in the mode of eliminating the old by creating the new in the field of ideology, technique and culture while the revolution of changing the old social system into the new one is made by the violent methods.

The popular masses' revolutionary struggle to change social system ends when the socialist system is established after overthrowing the exploiter social system. However, the three revolutions begin at the first period in which the masses take the power and build a new society and it is carried out comprehensively after the establishment of socialist system and pushed through in the whole period of socialist construction.

The Juche-oriented theory of revolution clarifies the fundamental principle of revolution

Leader Kim Jong Il said.

“That the popular masses are the masters of the revolution and construction and that they have the power to promote them—this is the fundamental principle of the revolution, as elucidated by the Juche idea.”

The fundamental principle of revolution is that the masters of the revolution and construction are the popular masses and they have the power to promote them.

That the popular masses are the masters of the revolution and construction means that they are the direct performers who have the rights and responsibility to undertake the revolution and construction.

The popular masses are keen interested in the revolution and construction as they require the independent life. They have due rights to make the revolution and construction as the revolution is for the sake of the masses.

The revolution and construction are the undertakings to be done by the popular masses themselves in a responsible way. They should be carried out by the popular masses in a responsible way, as they are the undertakings for the sake of the masses.

That the popular masses have the strength to propel the revolution and construction means that they play the decisive role in the revolution and construction.

The popular masses play the decisive role in the revolution and construction as they have inexhaustible creative strength and revolutionary ability to push ahead with the revolution and construction.

The fundamental principle of revolution is the scientific principle that correctly reflects the present revolutionary practice in which the revolutionary movement for the masses' independence is carried on in diverse ways while assuming different characteristics in different developing stages, with a country and nation as a unit.

Under the condition that the revolution and construction are made with a nation-state as a unit, no one can be the master of the revolution and construction in other country and no one can make other's revolution in a responsible way. Hence, the people in each country have the rights and responsibility to deal with and solve the problems arising in the revolution and construction in that country and they also have the decisive strength to promote their revolution and construction.

The fundamental principle of revolution correctly clarifies the principle of shaping the people's destiny in a most revolutionary way.

The popular masses can shape their destiny with success only when they conduct the revolution and construction with their own efforts with the conscious of being the masters of their own destiny.

Section 2. Principle and Guidelines of Songun Revolution

The Juche-oriented theory of revolution clarifies comprehensively the principle and guidelines of revolution acting on the revolutionary movement, centring on the revolutionary force of arms.

The principle of Songun revolution serves as the starting point that gives scientific and practical solutions to the key issues for the victorious advance of the cause of Songun revolution.

The principle of Songun revolution clarifies the philosophy of arms and the principle that the army is the party, the state and the people.

What is important in the principle of Songun revolution is the philosophy of arms.

Respected Kim Jong Un said.

“In particular, he (Kim Jong Il--editor) developed the President's idea of giving priority to arms into the idea of the Songun revolution and the theory of Songun politics, and advanced the theory of building a thriving socialist nation, thus significantly enhancing the attraction and viability of Kimilsungism and clearly verifying its justness in the revolutionary practice.”

Philosophy of arms is that the arms should be dealt with the arms

and the revolution be guaranteed by the arms.

The force of arms is the main in the revolution. Revolutionary force of arms means armed force, the revolutionary armed force combined with ideological and mental strength. The revolutionary struggle can emerge victorious and the won revolution be defended, only when it relies on the powerful revolutionary armed forces as it is accompanied by the confrontation of strength with the counter-revolutionary forces.

The main content of the philosophy of arms is that the revolution is pioneered, advanced and completed by the force of arms.

That the revolution is pioneered by the force of arms means that the popular masses' revolutionary struggle to win socio-political independence begins by the method of armed struggle, that is, by relying on the revolutionary armed forces.

That the revolution advances and is completed by the force of arms means that the cause of revolution to completely realize the popular masses' independence is carried out with success by the powerful military capabilities.

The principle of Songun revolution is that the army is precisely the Party, the state and the people.

That the army is precisely the Party means that the survival and development of the revolutionary party is decided by the revolutionary army.

That the army is precisely the state means that the socialist government is maintained, ceaselessly strengthened and developed by the force of arms.

That the army is precisely the people means that the popular

masses can defend their independent position and dignity and lead independent and creative life only when they have the revolutionary army.

The principle of Songun revolution includes the principle of prioritizing military affairs and the principle of placing the army before the working class.

What is important in the principle of Songun revolution is the principle of prioritizing military affairs.

Respected Kim Jong Un said.

“Songun politics is the main socialist political mode of Comrade Kim Jong Il’s style. It gives precedence to military affairs above all else on the principle of attaching importance to arms, the principle of prioritizing military affairs, strengthens the motive force of the revolution with the Korean People’s Army as the core and main force, and advances the socialist cause victoriously by relying on it.”

The principle of prioritizing military affairs is the principle of giving precedence to the military affairs above all else and the utmost efforts are channeled into the military affairs in the revolution and construction.

This means that the primary importance is attached to the military affairs and all forces in the country are directed into the strengthening of the defence capabilities, while regarding it as a vital issue relating to the destiny of the country, nation and the revolution.

The principle of prioritizing military affairs is the principle of actively keeping all other fields of the revolution and construction near the military affairs to push ahead with them in a balanced manner while giving precedence to the military affairs.

This is to bring about an epochal turn in creating the prosperity of the country and the people's happiness on the basis of the successes made in the military affairs.

The principle of prioritizing military affairs is the fundamental principle to be adhered to in the revolution and construction.

The principle is, first of all, a firm guarantee for building powerful military capabilities.

This principle gives top priority to and directs all forces of the country into the military affairs to rapidly strengthen the overall military capabilities and continuously increase its level in a short time. Besides, it enables to put the military equipment on a modern basis and mobilize all human and material resources to the military affairs, thus considerably increasing the qualitative level of military capabilities and fully ensuring their quantitative requirements in time.

Next, this principle serves as a fundamental guarantee for the building-up of overall national power of the country.

This principle consolidates and develops rapidly the scientific, technical and economic successes made in the course of directing primary efforts into the national defence affairs and thus provides solid scientific, technical and economic foundations of national power.

It enables the motive force of the revolution to be strengthened with the army as the core and the pillar, the powerful material and economic foundations of defence industry to be further cemented and the scientific and technical issues needed in the modernization of military capabilities to be settled successfully. And therefore the overall national power can be built on the highest level.

What is also important in the principle of Songun revolution is

the principle of placing the army before the working class.

The principle of placing the army before the working class is the principle of setting up the revolutionary army as the main force in the revolution and construction.

The main force in the revolution is the revolutionary collective that holds the core position out of all other revolutionary forces forming the motive force of the revolution and plays vanguard and leading role.

It is the principle of placing the army before the working class that sets up the revolutionary army, the most revolutionary and combatant collective, as the core detachment and the example of the revolution and solves all problems arising in the revolution and construction by relying on the vanguard role of the revolutionary army.

It is the fundamental principle to be consistently adhered to in the revolution and construction.

First of all, it serves as the fundamental guarantee for building up the motive force of the revolution.

By setting up the revolutionary army as the core and example, it makes it possible to thoroughly cement its unity in ideology and will based on the loyalty to the leader. Besides, it enables to establish the steel-strong discipline of implementing the leader's orders and instructions in the revolutionary ranks by setting up the revolutionary army as the example.

Next, it is a firm guarantee for conducting all affairs in socialist construction in a revolutionary and militant manner.

It sets up the revolutionary army that is strong in revolutionary character and militant fighting strength as the vanguard in socialist

construction so as to enable the revolutionary army to make a breakthrough for the socialist construction in the van. Besides, it makes the fighting traits and work attitude of the revolutionary army prevail in all society, thus encouraging all members of society to creation and struggle.

Section 3. Fundamental Factor of Victory in Revolution

The Juche-oriented theory of revolution newly clarifies the fundamental factor of victory in revolution on the basis of scientific explanation of what causes the revolution in society.

Infringement upon and restriction of the popular masses' independence is the important cause of the revolution.

Leader Kim Jong Il said.

“It is natural that man who regards independence as his life and soul, combats any encroachment on his independence.”

In exploiter society, the popular masses' independence is trampled upon due to the exploitation and oppression of the exploiter classes. Where there is exploitation and oppression, there will be resistance, and where there is resistance, revolution is bound to break out.

In the past, bourgeois revolution and socialist revolution were broken out by the popular masses who arose against the oppression of the exploiter classes. The imperialists' domination and plunder over the people in colonial and subordinated countries made the people in those countries turn out in the anti-imperialist national liberation struggle.

It is lawful that the national liberation struggle breaks out as long as there exist colonial domination and plunder of the imperialists.

Therefore, revolution breaks out in exploiter society as the masses' independence is trampled down due to the exploiter classes' exploitation and oppression.

In socialist society, the old leftovers of the exploiter society restrict the popular masses' independence. The backwardness in ideology, technique and culture, the leftovers of old society remaining in socialist society hinders the realization of the masses' independence. Therefore, the popular masses wage the revolutionary struggle in order to get rid of the backwardness in ideology, technique and culture, the leftovers of the exploiter society.

It is inevitable that the popular masses' revolutionary struggle for defending and winning their independence breaks out as long as there exist encroachment upon and restriction of their independence.

However, the revolution does not break out of its own accord at any time, though the masses' independence is trampled down and restricted.

One of the direct causes of the revolution lies in the high independent consciousness of the popular masses.

That the masses have high independent consciousness means that they are awakened to their class position and interests, raise the demand to free themselves from all sorts of subordinations and restrictions and lead independent life and have ideological readiness and will to fight to realize the demand. A man who is not high in his independent ideological consciousness is unable to turn out in the revolutionary struggle even if he is under the exploitation and oppression, while regarding them as an inevitable fate.

High political preparedness, too, is the direct cause of the

revolution.

That the people are politically qualified means that they are rallied organizationally to form a powerful political force.

Without relying on the revolutionary organization, one can neither embark on the road of revolution nor cover the road of the revolution to the end even though one joined the revolutionary movement.

The revolution breaks out and advances when the popular masses, the performers, make practical preparedness for waging an organized struggle with their own vanguard detachment.

Direct cause in which the revolution failed to break out in capitalist countries in these days lies in the fact that the popular masses failed to arm themselves with the independent ideological consciousness and be prepared as the political force capable of defeating the counter-revolutionary force.

The Juche-oriented theory of revolution newly clarifies the fundamental factor of victory in the revolution.

The issue of fundamental factor of victory in the revolution is the issue of what is the decisive one between the motive force of the revolution, the direct performer of revolution, and the objective conditions.

Object conditions acting on the victory in the revolution include material and technical means, social system, international environment, natural and geographical conditions and so on. Objective conditions play important role in the revolution but can not be the fundamental factor for victory of the revolution.

The fundamental factor of victory in the revolution lies in the

strengthening of the motive force of the revolution and the enhancement of its role.

Motive force of the revolution is the direct performer and driving force of the revolution.

Favorable objective conditions are provided by the active action and role of the motive force and act on the victory in the revolution. If the motive force of the revolution failed to be prepared or discharge its duties, favorable objective conditions can neither be provided nor be utilized correctly in achieving victory in the revolution, though they are provided.

Unfavorable objective conditions can be turned into favorable ones by the active action and role of the motive force. On the contrary, the revolution is unable to emerge victorious unless the motive force is not strengthened and its role is not enhanced, though the objective conditions are good.

Although the objective conditions have favorable influence upon the revolutionary struggle, the decisive factor deciding the victory of revolution lies not in the objective conditions but in how the motive force of the revolution is strengthened and how its role is enhanced.

The revolution breaks out when the popular masses, the direct performers of the revolution, are organized and become conscious. And the fundamental factor of victory of revolution must be found not in the objective conditions but in the motive force. The fundamental secret of victory of revolution lies in the strengthening of the motive force of revolution and the enhancement of its role.

Section 4. Position and Role of the Leader in Revolutionary Struggle

Unlike other social movements, the revolutionary struggle is the purposeful and conscious organized struggle of the popular masses waging under the leadership of the Party and the leader. Hence, the revolution can be understood correctly, centring on the leader and one can be loyal to the leader, only when the position and role of the leader in the revolution is correctly elucidated.

The Juche-oriented theory of revolution clarifies originally the attitude and standpoint of holding high the leader with sincerity, for the first time in history, on the basis of the scientific explanation of the absolute position and decisive role of the leader in accomplishing the cause of revolution.

The leader holds the absolute position in the development of history and the revolutionary struggle.

This means that the leader is at the special position as the centre of the motive force of revolution, the socio-political organism that no one can replace.

First of all, the leader is the centre of ideological, will and organizational unity who unites the masses into a socio-political organism.

The leader is the centre of ideological unity of the party, the army and the people.

The leader put forward a revolutionary idea reflecting the independent demand and interests of the party, the army and the people. His revolutionary idea serves as an ideological basis for firmly uniting

the army and the people with one thought and will as it correctly reflects their demand and interests and shows the road ahead of the struggle.

The leader is the centre of the organizational unity of the party, the army and the people. He founds the revolutionary party, forms the political organizations led by the party and, through them, firmly rallies the army and the people in an organized way. Therefore, he is the centre of the organizational unity of the party, the army and the people.

The leader is the centre of the moral unity of the party, the army and the people.

In the socio-political organism, the revolutionary moral obligation and comradeship are formed with the leader as the centre. The revolutionary moral obligation and comradeship are displayed to the full in the relationship between the leader and the soldiers.

Next, the leader is the centre of leadership guiding the activities of the socio-political organism in a unified way.

As the brain is the centre controlling the life activities of an individual person, only the leader, the top brain can be the centre that gives unified guidance over the activities of the socio-political organism that includes different political organizations and groups, and a large number of the masses belonging to them.

Monolithic leadership over all political organizations and groups and the broad masses of the people of different classes, strata is realized by the leader, ensuring the unified activities of the socio-political organism.

As the centre of the socio-political organism, the leader holds the absolute position in the revolutionary struggle in name and reality, as

he is the centre of unity uniting the popular masses into a socio-political organism and the centre of leadership leading its activities in a unified way.

The leader plays a decisive role in the development of history and the revolutionary struggle.

This means that the leader plays a decisive role in shaping the destiny of the popular masses, the motive force of the revolution.

First of all, the leader founds the guiding ideology of the revolution and develops it in depth to illuminate the road ahead of the revolutionary struggle.

The leader reflects the law of the development of history and the popular masses' independent demand and interests, analyzes and generalizes the masses' experience in the revolutionary struggle to found a guiding ideology of the revolution and further develop it in depth.

Next, the leader builds the motive force of the revolution and enhances its role to lead the revolution to victory.

The leader not only founds the revolutionary idea to provide the popular masses with the ideological pabulum capable of awakening them but also organizes and leads the arming of the masses with the revolutionary idea. The leader founds the revolutionary organizations and army including the party and rallies the masses of the people firmly around the party with the revolutionary army, stronger than any other social collectives in organizational character, discipline and unity as the core element, to achieve cohesion and unity of the revolutionary rank, thus building the motive force of the revolution.

On the basis of analysis of the popular masses' independent

demand and interests, the level of preparedness of the revolutionary forces and the objective conditions in each period and stage of developing revolution, the leader puts forward the scientific strategy and tactics, lines and policies to organize and mobilize the popular masses and wisely leads them to give fullest play to their creativity.

Next, the leader settles correctly the issue of successor to make the revolution win final victory.

The leader sees that the revolutionary army and the people elect a true people's leader, who is equipped with the traits and qualification capable of inheriting and accomplishing the cause of revolution in the practical revolutionary struggle, as the successor. And he ensures that the organizational and ideological bases capable of supporting the idea and leadership of the successor are established firmly and the leadership system of successor is established thoroughly so as to make the cause of revolution is inherited and accomplished through generations.

The successor to the leader holds the absolute position and plays decisive role in inheriting and accomplishing the leader's cause of revolution.

The cause of revolution pioneered by the leader is rather a long-term historic cause to be carried on through generations than the one completed in one generation. Therefore, the cause of the leader must be inherited through generations in order to accomplish it.

The successor to the leader is the people's leader who personified the loyalty to the leader, distinguished wisdom, outstanding leadership ability and popular traits on the noblest level.

He is the successor to the leader in the relationship with the

preceding leader, however, in the relationship with the popular masses, he is the leader who succeeded to the position and role of the leader's position and role as they are.

The successor to the leader inherits the absolute position of the leader in inheriting and accomplishing the leader's cause of revolution.

He plays decisive role in inheriting and accomplishing the revolutionary cause of the leader.

He defends, inherits and develops the revolutionary idea founded by the leader through generations and ensures that it is thoroughly applied in the whole society. And he resolutely inherits and develops the revolutionary tradition made by the leader and holds fast to the politico-ideological unity and purity of the revolutionary ranks through generations.

The viewpoint and attitude that the leader holds the absolute position and plays decisive role in the revolutionary movement give a birth to the attitude and standpoint of holding the leader in high esteem with sincerity.

Respected Kim Jong Un said.

“We should hold the great General (Kim Jong Il--editor) in high esteem as the eternal leader of our Party and people and add lasting brilliance to his revolutionary career and immortal revolutionary exploits.”

The attitude and standpoint of holding the leader in high esteem is, in a word, the boundless loyalty to the leader.

First of all, what is important in the loyalty to the leader is to hold the leader in high esteem and absolutize the leader's authority.

To hold the leader in high esteem means that one entirely entrusts

his destiny upon the leader, thinking that having the leader is the highest honor and happiness, and devotes all for the leader with a firm faith that there is nothing impossible as long as there is the leader.

To absolutize the leader's authority means that one defends the leader politically, ideologically and at the cost of his life in any adversity with a firm standpoint that he does not know any one but the leader, devotes all for enhancing the authority and prestige of the leader and makes no concession in the issues related to the authority of the leader.

What is important in the loyalty to the leader is, next, to make the idea and intention of the leader one's creed and maintain the principle of implementing them unconditionally.

To make the idea and intention of the leader one's creed means that one accepts the leader's ideology and intention as the most just ones, regards them as the only guideline of the work and life, resolutely defends the leader's idea, thinks and acts in accordance with the ideology and intention of the leader.

To maintain the principle of implementing the leader's ideology and lines unconditionally means that one thoroughly implement them without slightest excuse and complaint about conditions by displaying boundless devotion and self-sacrificing spirit with a resolute will that one has no right to die before implementing them, while regarding them as the laws and the highest orders.

To keep the attitude and standpoint of holding the leader with sincerity as firm faith, it is important to keep the loyalty to the leader as one's conviction, conscience, morality and daily routine.

To keep the loyalty to the leader as one's conviction means that

one has firm resolution and ideological readiness to hold the leader in high esteem with sincerity and follow him to the end.

To keep the loyalty to the leader as one's conscience means that one keeps deep a clean mind of holding the leader in high esteem with sincerity at any time and anywhere without slightest selfness.

To keep the loyalty to the leader as one's morality means that one has moral obligation to repay to the leader's benevolence while holding him in high esteem as a benefactor and father of one's destiny.

To keep the loyalty to the leader as one's daily routine means that one consolidates loyalty to the leader in everyday life and applies the loyalty in practical activities.

Loyalty to the leader ought to be inherited through generations.

Loyalty that is inherited through generations is the loyalty to the successor who inherited the position and role of the leader. Loyalty to the leader can be the eternal one inheriting and completing to the end the cause of revolution pioneered by the leader only when the loyalty to the preceding leaders is succeeded invariably with the loyalty to their successor.

The fundamental feature of true loyalty to the leader lies in the eternal loyalty to the leader that is inherited down through generations.

Chapter 2. National Liberation and Class Emancipation

The Juche-oriented theory of revolution newly elucidates and comprehensively systematized the theory, strategy and tactics on the anti-imperialist, anti-feudal democratic revolution and the socialist revolution and thus opened up a broad avenue, enabling the popular masses to achieve national and class liberation and win genuine socio-political independence.

Section 1. Anti-imperialist, Anti-feudal Democratic Revolution

The Juche-oriented theory of revolution clarifies the essence of the anti-imperialist, anti-feudal democratic revolution and the historical inevitability of its implementation.

President Kim Il Sung said.

“Our Party set this (anti-imperialist, anti-feudal democratic revolution--editor) as its immediate fighting programme and worked hard to implement it.”

Anti-imperialist, anti-feudal democratic revolution is, in essence, the revolution designed for the exploited popular masses whose independence has been trampled down in the colonial, semi-colonial countries to put an end to the foreign imperialists' colonial rule and obliterate the feudal relations and thus open up the road of democratic development of society.

Anti-imperialist, anti-feudal democratic revolution has the

characteristics that cannot be found in other social revolutions.

First of all, it is the revolution in which the tasks of the anti-imperialist national liberation revolution and the tasks of anti-feudal democratic revolution are fulfilled simultaneously.

The foreign imperialist aggressive forces, landlords, comprador capitalists, traitors to the nation and the reactionary bureaucrats--the targets of the anti-imperialist, anti-feudal democratic revolution are in collusion due to their community of interests. The foreign imperialists in colonial and semi-colonial countries try to keep the feudal relations, in order to retain their colonial rule, and the feudal landlords, comprador capitalists, traitors to the nation and the reactionary bureaucrats conspire with the imperialist aggressive forces to ensure their own privileged position while following them.

Under such condition, the anti-feudal tasks cannot be carried out successfully unless the people fight against the foreign imperialists, and the anti-imperialist tasks cannot be implemented unless they fight against the domestic feudal forces. Hence, the anti-imperialist, anti-feudal democratic revolution is carried out in close combination of the tasks of anti-imperialist national liberation revolution and the tasks of anti-feudal democratic revolution.

Next, the anti-imperialist, anti-feudal democratic revolution is the revolution in which the broad patriotic democratic forces participate under the leadership of the working class.

In colonial semi-feudal society, the broad patriotic democratic forces that cover the youth and students, intellectuals, petty-bourgeoisies, conscientious national non-comprador capitalists and religious men including the workers and peasants have common

interests in opposing the foreign imperialist forces and feudal forces, and accordingly, they participate in the anti-imperialist, anti-feudal democratic revolution. The working class is the leading class in the revolution. The working class is the thoroughgoing independent class that champions the working masses' demand for independence and interests and the most advanced revolutionary class strong in revolutionary character and organizing ability and capable of leading the revolution by organizing and leading all working masses. Accordingly, the working class stands in the van of the anti-imperialist, anti-feudal democratic revolution, leading it.

Next, the anti-imperialist, anti-feudal democratic revolution is the revolution that transits to the socialist revolution.

The anti-imperialist, anti-feudal democratic revolution is the preparations for the socialist revolution and the undertaking for creating the precondition of the socialist revolution. The working class cannot be content with the success it has already achieved in the anti-imperialist, anti-feudal democratic revolution as its historic mission is to completely win the popular masses' independence. So, the working class carries out the socialist revolution immediately after it accomplishes the anti-imperialist, anti-feudal democratic revolution.

It is an inevitable requirement of the development of history to carry out the anti-imperialist, anti-feudal democratic revolution in colonial, semi-colonial countries.

This is because the popular masses' independence is ruthlessly trampled down due to the severe exploitation and oppression of the imperialist and feudal forces in those countries.

The Juche-oriented theory of revolution comprehensively clarifies

the strategy and tactics of the anti-imperialist, anti-feudal democratic revolution.

What is important in the strategy and tactics of the anti-imperialist, anti-feudal democratic revolution is to firmly build up the motive force of the revolution and unfold an organized armed struggle relying on the standing revolutionary armed forces. And it is important to build the people's democratic power and carry out the democratic reforms.

It is important task in carrying out the democratic reforms to carry out land reform, nationalization of major industries and the reforms for comprehensively ensuring the democratic freedom and rights to the working people.

Section 2. Socialist Revolution

The important contents in theory, strategy and tactics on the socialist revolution clarified by the Juche-oriented theory of revolution are about the essence of the socialist revolution and its historical inevitability.

Socialist revolution is, in essence, the revolution to ultimately liquidate exploitation of man by man once and for all, realize the popular masses' socio-political independence and open up a new broad avenue of social development.

President Kim Il Sung said.

“The socialist revolution is the most complete social transformation in the history of mankind for the abolition of the exploitation of man by man once and for all and for opening up a new

path of social progress.”

It is a lawful process of the development of revolution to go over to the socialist revolution after the accomplishment of anti-imperialist, anti-feudal democratic revolution in the countries once reduced to the colonies and semi-colonies.

Transition from the anti-imperialist, anti-feudal democratic revolution to the socialist revolution makes it possible to ultimately liquidate the social source of exploitation and oppression, make the working masses the genuine masters of society, free the productive forces from the restriction of old relations of production and develop the overall economy of the country rapidly. And it also cements the unity and cohesion of the whole people based on worker-peasant alliance and consolidates the political foundation of the revolution.

The Juche-oriented theory of revolution comprehensively clarifies the strategy and tactics for carrying out the socialist revolution with success.

What is important in the strategy and tactics of the socialist revolution is, first of all, the building of a socialist power.

The building of a socialist power is a primary issue arising in the socialist revolution.

This is because that the socialist revolution is accompanied by fierce class struggle, and the socialist power can correctly lead the small commodity producers including the peasants to the road of socialism.

The most correct way of establishing the socialist power in those countries that accomplished the anti-imperialist, anti-feudal democratic revolution is to strengthen and develop the already-built people's

democratic power into the socialist one.

They overthrow the bourgeois government to build a new socialist power by revolutionary violence in case that the socialist revolution is carried out in capitalist societies. However, in the countries that were the colonies and semi-colonies in the past, the socialist power is established by the method of consolidating and developing the already-built people's democratic power. This serves as the most correct way of building the socialist power in the countries that accomplished the anti-imperialist, anti-feudal democratic revolution.

Next, the socialist transformation of the old relations of production in towns and rural areas is important in the strategy and tactics of the socialist revolution.

Agricultural cooperativization is important in transforming the old relations of production and establishing the monolithic guidance over the socialist relations of production.

The socialist relations of production can be established and the sources of exploitation and poverty be completely eradicated, the material and technical foundations be consolidated to rapidly develop the agricultural productivity, only when the private peasants' farming is cooperativized. And by involving the peasants in the socialist economic system, the worker-peasant alliance can be further consolidated on a new basis and the political foundation of revolution be cemented.

A correct way of cooperativizing the private farming is to reorganize the economic forms along socialist lines.

The reorganization of the economic forms along socialist lines prior to the technical transformation of agriculture is the most correct

policy of agricultural cooperativization based on the decisive condition of the agricultural cooperativization and the scientific explanation of the superiority of collective economy.

The decisive condition in realizing the agricultural cooperativization is not the equipment of agriculture with modern technique. It is in the fact that whether the agricultural cooperativization arises as the life demand of the peasants, the motive force of the agricultural cooperativization, and whether the revolutionary forces capable of undertaking it are prepared or not. If the peasants themselves urgently require the transformation of old relations of production and the revolutionary forces capable of undertaking it are prepared, it is unnecessary to postpone the socialist transformation of agriculture till the industrialization, waiting for the modern farming machines.

Even though the productivity and the level of technical development are comparably low, the agricultural cooperativization can be carried out under the condition that the masses of the peasants urgently require it and the revolutionary forces capable of undertaking it are prepared.

Agricultural cooperativization should be correctly organized, in order to carry out the socialist transformation of agriculture.

What is important in organizing this movement is to adhere to the voluntary principle, enforce correct class policy and enhance the guidance and assistance of the party and the state over the movement.

Socialist transformation of private trade and industry is also important in the transformation of old relations of production and establishing the monolithic guidance of socialist relations of

production.

The socialist transformation of old relations of production in towns and rural areas can be carried out and the monolithic guidance over the socialist relations of production be established only when the agriculture is cooperativization and the private trade and industry are transformed in a socialist way.

The private trade and industry include urban handicraft and the capitalist trade and industry.

General way of the socialist transformation of urban handicraft is to cooperativize them. Due to their socio-economic position, the socialist transformation of the handicraftsmen can be done comparatively smoothly if they are led correctly.

In the socialist transformation of private trade and industry, the socialist transformation of small and medium enterprises and traders arises as a very difficult and complicated issue.

In the past, it has been universal to liquidate all the bourgeoisies in the way of expropriation in the stage of the socialist revolution.

On the basis of correct analysis of the balance of forces between the classes and the realities of the capitalist merchants and manufacturers, the Juche-oriented theory of revolution clarifies the way of gradually transforming them in a socialist way while limiting and utilizing them without expropriation.

The effective way of transforming the capitalist trade and industry in a socialist way is to transform them through the cooperative economy of different forms under the guidance and assistance of the state.

In order to successfully transform the capitalist trade and industry

in a socialist way, it is imperative to closely combine the transformation of economic forms and the remoulding of man.

Cooperativization of agriculture and the socialist transformation of capitalist trade and industry should go together in order to successfully realize the socialist transformation of relations of production.

When the socialist revolution emerges victorious after the completion of the socialist transformation of relations of production in towns and rural areas, exploitation and oppression are liquidated once and for all, the most advanced socialist system in which the popular masses become the masters of everything in society is built.

Chapter 3. Socialist Construction

Socialist construction is the highest stage of the struggle for the popular masses' independence and the masses' independence is fully realized through the struggle to build socialism.

The Juche-oriented theory of revolution gives comprehensive solutions to all theoretical and practical issues arising in the socialist construction placing the realization of the masses' independence at the centre.

Theory of the socialist construction is crystallized in the program of modeling the whole society on Kimilsungism-Kimjongilism.

The program of modeling the whole society on Kimilsungism-Kimjongilism comprehensively indicates the goal, tasks and ways for successfully building to completion the socialism. It comprehensively clarified and integratedly systematized the theories on

the socialist construction including the essential superiority of socialism, inevitability of its triumph, strategic goal and tasks of socialist construction for fully winning the masses' independence, general line and fundamental principle of the socialist construction and the main mode of socialist politics.

Section 1. Essential Superiority of Socialism and Inevitability of Its Triumph

On the basis of the explanation of the essential characteristics of socialism with the man, the popular masses at the centre, the Juche-oriented theory of revolution scientifically elucidates the essential superiority of socialism and inevitability of its triumph.

Leader Kim Jong Il said.

“The Juche socialist idea makes it clear that socialist society is the most advanced society where the popular masses are the masters of everything and everything serves them, and that it is a society which develops steadily on the strength of their unity.”

First of all, socialism is a society where the popular masses are the masters of everything.

That the masses are the masters of everything in socialist society means that they are the masters of the state power and the means of production and the masters who administer the society.

The popular masses hold the position as the masters of politics in socialist society, and this is guaranteed by genuine people's government, the socialist government by the revolutionary party and its leadership. The popular masses hold the position as the masters of

politics in socialist society, and this is expressed in the fact that they participate in the substantial exercise of sovereignty to elect their genuine representatives, reflect their will and demands in the lines and policies of the party and the state and exercise their political freedom and rights to their heart's content.

In socialist society, socialist ownership is established and the popular masses become the masters of the means of production. In socialist society, the popular masses are the masters of the state power and the means of production, and the correct leadership is ensured by the revolutionary party and therefore, the masses administer society responsibly in keeping with their demands.

Next, socialism is a society where everything serves the popular masses.

This means that all activities of the state and the party are subordinated to providing the masses with genuine political freedom and rights, affluent and cultural life.

Through the correct popular policies of the party and the state, the socialist society comprehensively provides the people with the independent and creative political, economic, ideological and cultural life.

In socialist society, the popular masses have equal political freedom and rights as the masters of state and society. And they add brilliance to their precious political integrity while leading revolutionary organizational life in political organizations.

They are provided with stable employment and cultural and hygienic working conditions and lead happy working and material life on equal footing, free from any worry about food, clothing and

housing.

Under the guidance and care of the Party and the state, they become genuine creators and enjoyers of advanced ideology and culture to prepare themselves to be the genuine social beings possessed of independent ideological consciousness and high creative ability, and lead affluent cultural and emotional life to their heart's content.

Socialism is, next, a society which develops steadily on the strength of the unity of the people.

This means that socialism is the society with the highest developing capacity that is developed by high revolutionary consciousness and creative activity of the popular masses armed with the socialist idea.

Socialist society is the one that achieved unity and cohesion of all members of society on the basis of independent revolutionary idea that correctly reflects the masses' independent demands and interests and that scientifically shows the ways for their realization.

It is the society that has the highest developing capacity as it is the one that formed the integrated whole of the party, the army and the people with the leader as the centre on the basis of socialist idea, the highest stage of the development of independent ideological consciousness.

However, the superiority of socialism is not fully displayed of its own accord even though it is the advantageous society.

Its superiority is one thing and the issue of giving full play to its superiority is another thing.

As for socialism, its superiority is displayed in different ways

according to the countries, though socialism is superior to capitalism, as the level of preparation of the masses, the masters of socialist society is different. Although it is a superior one, socialism is unable to give the fullest play to its superiority if the people, the masters, do not have due independent ideology and creativity.

Only when the popular masses are possessed of high independent consciousness and creativity and hold the position as masters of society play due role under the correct leadership of the party and the leader, can socialism give the fullest play to its essential superiority and achieve its final victory.

The Juche-oriented theory of revolution gives scientific explanation on the inevitability of triumph of victory, placing the popular masses at the centre.

Leader Kim Jong Il said.

“For its scientific accuracy and truth, socialism is sure to be victorious.”

It is a law of the development of history that no force on the earth can check victory of socialism.

Socialism is the popular masses’ aspiration.

By nature, the popular masses aspire to independence. That they aspire to independence means precisely that they advance toward socialism. This is because that the independence, the fundamental aspiration and demand of the masses, can be realized only by socialism that puts an end to the exploitation of man by man once and for all and free them from all sorts of restriction and subordinations. Hence, socialism is not the one made up by someone but the aspiration of the masses themselves whose basic nature is

independence.

Socialism is also the popular masses' will.

The masses' will to realize socialism cannot be broken as it reflects the independent aspiration of social beings and the lawful demand of the development of history.

The more the popular masses independent consciousness is raised with the development of the time and history, and the more the imperialists' dominationist moves is strengthen, the stronger the masses' will to surely realize socialism grows.

Reality vividly proves that that socialism is an invariable aspiration and will of the people and, therefore, its victory is sure.

It is an inevitable requirement of the development of human society that a society based on individualism goes over to a society based on collectivism.

The popular masses' independence can not be realized in the society based on individualism but in the society based on collectivism.

Collectivism brings about freedom, equality, cooperation and unity, thoroughly defends human independence and dynamically propels social development. Man can survive and develop when he forms a social collective to make activities and he can transform nature and society and realize independent demand only by the collective cooperation of the social members.

The popular masses' independence is fully realized only in the socialist society as socialism is a society based on collectivism.

History shows that the masses' independence cannot be realized in the society based on individualism.

It is a historical review of the development of human history that the society based on individualism must be replaced with the one based on collectivism, that is, the socialism, in order to realize the people's independence.

Socialism is assured of victory as it is an inevitable requirement of development of history that the society based on individualism shifts to the society based on collectivism.

It is a law of development of history that the new is assured of victory and the old is sure to be ruined.

In the process of the development of history, the new contributes to the winning of the masses' independence, on the other hand, the old restricts this. The history of the popular masses' struggle for independence is the history of struggle to remove the old and create the new and, in this process, the new is assured of victory.

Socialism is the new and exploiter society, capitalism is the old.

The struggle for socialism is to liquidate old exploiter society once and for all and create a new society suited to the aspiration and demands of the popular masses, in other words, the struggle between the new and the old. It is the law that, in this process, the old and reactionary exploiter society falls and a new and advanced socialism emerges victorious.

Victory of socialism never comes of its own accord although its victory is inevitable.

Socialism ought to be accepted as one's faith and morality in order to win victory in the cause of socialism.

To keep socialism as one's faith means that one has ideological readiness and will to resolutely fight for the cause of socialism with

firm conviction in the justness of the cause. To keep socialism as one's morality means that one keeps moral obligation to add more brilliance to socialism while cherishing socialism as the life and soul.

Section 2. Strategic Goal of Socialist Construction

The strategic goal of socialist construction is the general goal to be attained in the whole process of socialist construction.

The socialist construction can be pushed ahead with successfully without any twist and turn, only when the strategic goal is set correctly.

It is the strategic goal of socialist construction to capture the ideological and material fortresses of socialism.

To capture the ideological fortress of socialism means that all members of society are trained to be the comprehensively developed social beings with independent ideological consciousness and high cultural level and that the whole society is turned into a politico-ideological integral whole, a harmonious large family firmly united with one ideology and revolutionary comradeship.

To capture the material fortress of socialism means that the entire people's ownership of the means of production is established and that the productivity is developed so high as to realize the distribution according to the need.

The struggle to capture the ideological and material fortresses is the struggle for realizing the complete independence of the popular masses in the fields of ideological, mental and material life.

The popular masses' independence is completely realized at last in the field of ideological and mental field, when the ideological

fortress is captured to completely free the masses from the restriction of all sort of outdated ideologies and the cultural backwardness, equip the people with ideological and mental traits and qualifications to be possessed by genuine social beings and turn the whole society into a socio-political organism sharing life and death.

When the material fortress is captured to establish the unified control of all-people property over the whole society and lay solid material and technical foundations of socialism, the masses' social equality is fully realized in the field of material life and their material needs can be fully satisfied.

In order to successfully capture the ideological and material fortresses, it is necessary to adhere to the principle of pushing ahead together with the undertaking to capture those two fortresses while giving top priority to the capturing of ideological fortress.

The capture of material fortress of socialism is the undertaking to create material conditions of socialist society whereas the capture of ideological fortress is the one to build up the motive force of socialist society.

The building of motive force of socialism by capturing ideological fortress of socialism is more important than the capturing of material fortress of socialism. The destiny of socialism depends largely on how the motive force of socialism is built up. The undertaking to capture the material fortress can be pushed ahead with dynamically when the motive force of socialism is built up solidly.

Socialist society is the society where all people lead harmonious life while uniting in a comradely way and helping and leading each other forward with high independent consciousness and creativity. And

it is the society where everything is affluent and rich materially. Accordingly, the popular masses' independence cannot be realized fully unless the ideological and material fortresses are captured together.

The Juche-oriented theory of revolution scientifically explains the strategic tasks for capturing the strategic goal of socialist construction.

Nature-remaking, remoulding of people and social transformation are the strategic tasks of socialist construction.

President Kim Il Sung said.

“Harnessing of nature, the reforming of people and the transformation of society constitute the three spheres of the masses' creative activities to achieve their independence. Therefore, these are the strategic tasks that must be carried out simultaneously in building socialism and communism.”

Reforming of people is a strategic task to build and complete socialism.

It is the creative work for strengthening the motive force of revolution by training the people to be the beings more powerful in mental and physical aspects.

It is the fundamental issue to be settled first in the struggle for building and completing socialism.

The main task in reforming the people in socialist society is to train all members of society to be the comprehensively-developed social beings with high independent consciousness and creative ability.

Nature-remaking is a strategic task to build and complete socialism.

It is the creative activity for preparing material condition for human survival and social development.

Material and technical foundations of socialism are laid through the process of building independent national economy in each country and nation.

Economy is built in concrete objective conditions and environment. Therefore, in order to lay material and technical foundations of socialism, it is imperative to seek one's own ways suited to one's own realities and thoroughly rely on them while firmly adhering to the principle of socialism, the principle of collectivism.

Social transformation is a strategic task to build and complete socialism.

It is the creative activity to develop social relations so as to enhance the popular masses' position and role.

Social transformation undergoing in the socialist construction is to constantly improve and complete social relations and thus comprehensively consolidate and develop socialist social relations.

The main task arising in the social transformation for socialist construction is to eliminate the class gap between the working class and the peasants in accordance with the increase of the ideological and cultural level of the working people and with the strengthening of material foundation of society. And the unity and cooperation based on the revolutionary comradeship and moral obligation among the people should be further consolidated and the political, economic and cultural systems be developed continuously to establish thoroughgoing socialist social relations.

In order to build and complete socialism, it is imperative to adhere to the principle of pushing ahead with the nature-remaking and social transformation altogether while putting primary efforts into the

reforming of people.

The capture of ideological and material fortresses, the strategic goal of socialist construction is attained through the modeling the whole society on Kimilsungism-Kimjongilism.

The Juche-oriented theory of revolution set the modeling of the whole society on Kimilsungism-Kimjongilism as the ultimate programme for the accomplishment of the socialist cause and comprehensively clarifies the issues arising in its realization.

Respected Kim Jong Un said.

“Modeling the whole society on Kimilsungism-Kimjongilism is the ultimate programme of our Party.”

The process of accomplishing the popular masses’ cause of independence, the cause of socialism is the process of imbuing the whole society with the revolutionary idea of the leader.

It is a law of the accomplishment of the cause of socialism to imbue the whole society with the leader’s revolutionary idea.

The only correct guiding ideology of the revolution for building and completing socialism is the great Kimilsungism-Kimjongilism. This is because the great Kimilsungism-Kimjongilism comprehends the goal, orientation and the fundamental ways for winning the masses’ independence completely.

The essential content of modeling the whole society on Kimilsungism-Kimjongilism is, first of all, to make all members of society to be the true Kimilsungist-Kimjongilist.

The true Kimilsungist-Kimjongilist is the genuine soldier and disciple of Kim Il Sung and Kim Jong Il, who devote themselves for the victory of the cause of socialism, the cause of Juche revolution

under the leadership of the Workers' Party of Korea while keeping Kimilsungism-Kimjongilism as one's firm faith. In other words, the true Kimilsungist-Kimjongilist is the man who regards the people as the heaven and devotedly serves them as required by Kimilsungism-Kimjongilism, the people-first doctrine.

The cause of socialism can be brilliantly accomplished when all members of society arm themselves with the great Kimilsungism-Kimjongilism to make it as their firm faith, think and act as required it and prepare themselves to be the resolute fighters devoting their all for its victory.

It is an essential content of imbuing the whole society with Kimilsungism-Kimjongilism to transform all fields including politics and military, economy and culture as required by Kimilsungism-Kimjongilism.

The cause of socialism is realized when the nature and society are transformed as required by Kimilsungism-Kimjongilism, material and technical foundations suited to the socialist society are firmly laid and the collective social relations are established comprehensively.

The revolutionary essence of modeling the whole society on Kimilsungism-Kimjongilism lies in the building and completing the ideal society where the popular masses' independence is completely realized by transforming the man, society and nature as required by Kimilsungism-Kimjongilism.

Modeling the whole society on Kimilsungism-Kimjongilism is the ultimate programme of the WPK for brilliantly completing the cause of socialism.

The programme of modeling the whole society on

Kimilsungism-Kimjongilism puts forward it as the ultimate goal of the socialist construction to completely realize the masses' independence.

Kimilsungism-Kimjongilism is the perfect revolutionary doctrine that scientifically shows the look of the socialist society where the masses' independence is completely realized and the ways for its realization.

It clarified that the socialist society where the masses' independence, the ideal of mankind is fully realized is the society where the masses become the full-fledged masters of nature, society and themselves.

It also clarifies the fundamental orientations and requirements for transforming the man, society and nature in accordance with the intrinsic demands of ideal society and the social relations and the mode of activities to be formed in the society.

The programme of modeling the whole society on Kimilsungism-Kimjongilism comprehensively elucidates the ways for building and completing socialism where the masses' independence is completely realized.

Kimilsungism-Kimjongilism comprehensively clarifies the strategy and the ways to be held fast to in completing the cause of socialism including the strategic goal and the revolutionary course of socialist construction and fundamental principles and general line to be maintained in the socialist construction.

Kimilsungism-Kimjongilism serves as the most correct guideline that enables the revolutionary parties and the people in our era to complete the cause of revolution without any deviation.

Section 3. General Line of Socialist Construction

The general line of socialist construction is to vigorously carry out the three revolutions--ideological, technical and cultural--while strengthening the people's government and enhancing its functions and role.

The people's government is a political weapon of socialist construction.

Respected Kim Jong Un said.

“The people's government is a powerful tool for building a socialist power.”

Representing the sovereignty of the popular masses, the masters of socialist society, the people's government is the commanding right to administer the overall socialist social life in a unified way. This means that the people's government is the political organization that represents and defends the masses' independent rights and interests and that controls and commands all fields of social life including the politics, economy and culture and all regions of the country and their development.

The main mission of the people's government is to serve the working masses.

First of all, the people's government is a representative of the independent rights of the working masses.

The independent rights of the popular masses as the masters of the state and society in socialist society are represented by the people's government. The people's government is consisted of genuine representatives of the masses, and formulates the lines and policies by

comprehensively reflecting the independent aspiration and demands of the masses and thoroughly implements them by relying on the strength of the masses. It provide the masses with genuine freedom and rights and looks after them to lead free and happy life to their heart's content while adding brilliance to their genuine dignity and value as the masters of the state and society.

Next, the people' government is the organizer of the creative ability of the working people.

The popular masses' creative ability in socialist society is organized and mobilized by the people's government, the most inclusive political organization. It pushes ahead with the development of socialist culture including the education and thus trains all members in society to be the powerful social beings with high creative ability. And it includes the broad masses of all walks of life in the most inclusive state political organizations under the leadership of the party and commands in a unified way their creative activities on a whole society scale and thus gives full play to their creative ability.

The people's government is the master in charge of the livelihood of the people.

Material and cultural life of the people in socialist society is ensured by the people's government.

The people's government has the noble obligation to responsibly provide the people with material and cultural life. With the increase of the country's prosperity thanks to the function and role of the people's government, the level of the people's material and cultural life promotes systematically and the entire people lead affluent life to their heart's content.

The people's government is a protector of the working masses' independent and creative life.

The working people's independent and creative life is realized amid the struggle against the hostile elements and the aliens that gnaw and infringe on the masses' interests. This life is protected by the people's government in the socialist society.

The people's government should be consolidated and its function and role be enhanced in order to build and complete socialism.

What is important in consolidating the people's government is to thoroughly apply the ideology and leadership of the leader in the government building; form the government bodies with the fine officials who are loyal to the party and enjoy a high reputation among the masses and make them fully discharge their duties as the faithful servants of the people. And it is necessary to consolidate the political, economic and military foundations as firm as a rock and improve the work system of the government bodies.

It is also important to ensure the unified guidance over the society and strengthen the people's democratic dictatorship.

Three-revolution—ideological, technical and cultural--should be carried out in order to build and complete socialism.

Respected Kim Jong Un said.

“The ideological, technological and cultural revolutions are elements of the continuous revolution to be carried out in the whole course of socialist construction, and they are also the highest stage of the revolution aimed at realizing the independence of the people.”

Three-revolution is the struggle to liquidate the leftovers of old society in the fields of ideology, technique and culture and create new

socialist ideology, technique and culture to completely win the working masses' independence.

Three-revolution is the fundamental ways of socialist construction. This is because the three revolutions--ideological, technical and cultural--are the main tasks to be fulfilled after the establishment of socialist system and the mode of revolution suited to the nature of the socialist system and the will of the popular masses.

Three-revolution is the main contents of the revolution to be carried out after the establishment of socialist system in order to completely realize the masses' independence.

The masses' independence is not completely won even though the socialist revolution emerges victorious and the socialist system is established. Exploitation of man by man is liquidated and the people are freed from the class domination and subordination once the socialist system is established, however, the backwardness in ideology, technique and culture, the leftovers of old society still remain.

In socialist system, three-revolution is the continuation of revolution and the highest stage of the revolution aimed at realizing the independence of the people.

Three revolutions are the mode of revolution suited to the nature of socialist system and the masses' will.

What is important in the three-revolution is the ideological revolution.

Ideological revolution is the revolution to replace the old with the new in the field of ideology. In other words, it is the undertaking to root up the outdated ideology left in people's mind, arm them with the independent ideology, the socialist ideology, and, on this basis, give

full play to the masses' revolutionary enthusiasm, creativity and mental strength in the revolution and construction.

Its important task is to thoroughly arm the whole people with one ideology, the leader's revolutionary ideology, give the fullest play to their mental strength and realize firm ideological unity of the whole society.

In order to successfully carry out the ideological revolution, it is important to intensify the ideological education and struggle and train them through the revolutionary study and practice and organizational life.

Technical revolution is important in the three revolutions.

Technical revolution is, in essence, the struggle to replace the old technique with the new. In other words, it is the undertaking to improve the masses' material benefit, remove the essential differences in labor and free the working people from the hard labor by developing productivity.

It is a lawful requirement to carry out the technical revolution in the socialist construction.

In capitalist society, the technical reconstruction serves as a means of pursuit of profit. And the more the technique develops, the more the working masses' position become miserable. However, in socialist society, the popular masses lead independent and creative material and labor life to their hearts' content, with the development of technical revolution.

Technical revolution is the fundamental way for laying the material and technical foundations suited to the requirement of socialist society by remaking nature.

The main orientation of the technical revolution is to free the working people from the hard and arduous labor and develop socialist independent national economy suited to the independent demands of the people in one's country by developing technique.

In order to successfully carry out the technical revolution, it is necessary to set the correct stage after calculating the revolutionary tasks and actual possibilities in hand, adhere to the correct principles and enhance the role of the scientists and technicians in every way.

What is important in the three revolutions is the cultural revolution.

Cultural revolution is the undertaking to free the people from the restriction of the old culture and create the socialist one that serves the people and thus enable the people to lead socialist cultural life with wide range of knowledge and high cultural attainment.

It is a lawful requirement of socialist construction to carry out the cultural revolution.

It is possible to free the popular masses from the cultural backwardness and the restriction of inhumane outdated culture and make them the owners of high creative ability and enjoyers of genuine socialist cultural life, only when the revolution is carried out in the field of culture after the establishment of socialist system.

It is an important way for frustrating the imperialists' ideological and cultural infiltration to develop socialist culture.

What is important in successfully carrying out the cultural revolution is to develop education, thoroughly implement the line of building socialist national culture and rapidly develop all fields of cultural construction.

It is a principle in carrying out three-revolution to push ahead with the technical and cultural revolution altogether while giving top priority to the ideological revolution.

It is possible to make the people be the true revolutionaries by transforming their ideological consciousness, and successfully carry out the technical and cultural revolution by displaying high the working masses' revolutionary enthusiasm and mental strength, only when it gives priority to the ideological revolution.

Only when the technical and cultural revolution are pushed ahead with together while giving top priority to the ideological revolution, can the ideological and material fortresses be captured with success and the essential demands of socialist society be comprehensively realized in all fields of social life by dynamically developing the transformation of man, nature and society.

Section 4. Fundamental Principles of Socialist Construction

The Juche-oriented theory of revolution scientifically clarifies the fundamental principles to be adhered to consistently in the socialist construction.

It is a fundamental principle to be adhered to consistently in the socialist construction to thoroughly defend the popular masses' independent demand and interest.

Leader Kim Jong Il said.

“To defend thoroughly and meet the popular masses' desire for independence and their interest is a fundamental principle that should invariably be maintained in socialist construction.”

To defend and meet the popular masses' desire for independence and their interests means to respect the working masses' independent aspiration and demand in the revolution and construction and actively struggle for realizing them.

Revolution and construction is the undertaking not for any particular class or stratum but for the broad working masses. Socialism is a society where the masses' independence is realized in all aspects, and the masses have common aspiration and demand of realizing independence. Therefore, it is imperative to defend and embody the demand and interests of the broad working masses in charge of each field of socialist construction in order to successfully build socialism.

To give top priority to the fundamental demand and interest of the masses and subordinate all to them and to defend it thoroughly in the whole process of socialist construction without any compromise or concession in the issues relating to it--herein lies the substantial significance of principle of defending and embodying the masses' independent demand and interests.

It is the fundamental principle of socialist construction to defend and embody the masses' independent demand and interests. That is because the socialist construction is the struggle to defend and realize the masses' independence, and the course of socialist construction is the course of completely realizing the masses' independent demand and interests.

In order to build socialism in accordance with the masses' independent demand and interests, the revolutionary principle should be thoroughly maintained without the slightest concession.

The party should be built up organizationally and ideologically,

its leadership over the revolution and construction be firmly ensured and the function and role of socialist government be enhanced consistently for the building of socialism in accordance with the masses' independent demand and interests. And it is necessary to defend and develop socialist ownership and struggle resolutely against imperialism.

It is a fundamental principle to be adhered to in the socialist construction to preserve the Juche character and national character in the revolution and construction.

Leader Kim Jong Il said.

“Adherence to the Juche character and national character of the revolution and construction is a fundamental principle that must be maintained in accomplishing the people's cause of independence, the cause of socialism.”

Maintaining the Juche character of the revolution and construction means that the popular masses shape the destiny of their country and nation and their own destiny independently and creatively as the masters of their destiny. In other words, this means that all problems arising in shaping out the destiny of the country and nation are solved by the strength of one's people in accordance with their demand.

Sustaining the national character means preserving and developing the good qualities of the nation and embodying them in all spheres of social life. In other words, this means that the thoughts and feelings, superior disposition and tradition of one's nation are maintained and retained actively.

Maintaining the Juche character and sustaining the national

character of the revolution and construction is the fundamental principle for carrying out the socialist cause.

This is the principled requirement for carrying out the cause of socialism in keeping with its independent nature and historical and practical conditions.

The cause of socialism for winning the masses' independence is carried out with a country and nation as a unit. Under the historical and practical conditions in which the people live and shape their destiny with a country as a unit, the cause of popular masses for independence, the cause of socialism is inconceivable, apart from the country and nation, and their independence cannot be realized unless the independence of country and nation is ensured.

The popular masses independence can be successfully realized when the Juche character and national character are preserved as they are precisely the independence and the life and soul of a country, nation and the popular masses.

Socialism is the class cause and, at the same time, the cause for achieving national development and prosperity. The process of developing and completing the socialist society is the process of realizing the working masses' class demand and interests and, at the same time, the process of winning the prosperity of the country and nation. If the Juche character and national character are ignored, the working masses' class demand can not be realized fully, as the working masses hold the absolute majority of the members of nation in any nation.

The cause of socialism can be the true revolutionary one that defends and realizes the masses' independence and ensuring the

independent development and prosperity of nation, only when the Juche character and national character are preserved.

It is the common requirement and aspiration of the people in all country to preserve the Juche character and sustain national character of the revolution and construction.

The members of a country and nation try to defend dignity and soul of their country and nation and desire to their national prosperity. This is a common psychology of the members of nation.

All people love and value their country and nation and they do not want their dignity and soul of the nation to be infringed and ignored. This is because the destiny of nation is precisely that of the individual and the individual's life lies in the life of country and nation. The members of nation reduce to slaves if a country and nation is subordinated and controlled by others. Therefore, the people in all countries to thoroughly defend the independence of their country and nation and are interested in adhering to and actively preserving and developing their nation's superior and peculiar features.

It is imperative to preserve the Juche character and sustain national character in the whole process of the revolution and construction to defend the dignity of country and soul of nation, in order to make socialism strike its root deep in the hearts of the people and advance enjoying the masses' ardent sympathy, support and trust.

To preserve the Juche character and sustain national character is an essential requirement for strengthening the international unity and solidarity and contributing to the development of the world revolutionary movement.

International unity and solidarity is the relations of supporting

and cooperating each other among the countries and nations aspiring after independence and it can be developed to be the voluntary and solid relations, only when the independent development of each country and nation is ensured and their independence is respected.

Unity and cooperation based on independence is the genuine international relations among the countries and nations. Inequality and discord occur and unity and cooperation are failed to be achieved if the Juche character and national character are restricted and the independence of country and nation is violated.

The cause of socialism is not only the national cause but also the international one. The cause of world socialism advances and completes through the process of winning victory in revolution and developing it in each country. Only when the parties and the people in each country maintain the Juche character and national character to make the revolution and construction well, can the cause of world socialism advance victoriously.

What is important in preserving the Juche character and national character of revolution and construction is to adhere to the standpoint of loving the country and nation, carry out the revolution and construction in one's own way on the principle of national independence and prepare their powerful internal forces.

And it is important to enhance national pride and self-confidence and struggle against imperialism and domination.

Section 5. Main Mode of Socialist Politics

The Juche-oriented theory of revolution newly elucidates the mode of politics, the main socialist political mode that makes the popular masses real masters in administering and managing the state and society in accordance with the nature of socialist society.

The main socialist political mode clarified by the Juche-oriented theory of revolution includes the benevolent politics, Songun politics, socialist democracy and the Taean work system, and the main are the benevolent politics and Songun politics.

Benevolent politics is important in the main socialist political mode.

Leader Kim Jong Il said.

“Our Party is a motherly party, which takes care of the destiny of the popular masses under its charge, and its politics is a benevolent one in that it is the politics of love for the people and trust in them.”

A benevolent politics is, in essence, the mode of politics that takes care of the destiny of the popular masses under its charge with love for and trust in them.

It is a power policy that forcibly controls the people with authority and it is a plutocracy that controls them with money. However, a benevolent politics rouses the masses to action by dint of boundless affection and trust.

First of all, a benevolent politics is the politics of boundless trust in the people.

To believe the people is precisely to believe the people’s thoughts and their strength.

To believe the people' thoughts means to believe the popular masses' independent demand and will and their indomitable fighting spirit and resolute will, and to believe their strength means to believe the truth that the masses' strength is inexhaustible and nothing is impossible when they are united firmly and mobilized.

The trust in the people finds its expression in the fact that the masses' will and demands are reflected in all lines and policies and these are implemented by relying on the masses' creativity.

Next, it is the politics of devoted service for the people.

Serving the people means that all activities of the Party and state are submitted to the realization of the masses' independent demand and interests.

Devoted service for the people is expressed in the fact that the people's independent and creative political, economic and cultural life are provided to them in a responsible manner.

A benevolent politics is the socialist main political mode.

First of all, it is the mode of politics capable of administering and managing the society in accordance with the essential features of socialist system.

In socialist society, love and trust come into full bloom between the social collective and its members, and between the individual members in society and they are given the fullest play between the leader and the soldiers. Hence, in socialist society, love for and trust in the popular masses constitute the essence of socialist politics and the benevolent politics becomes the main mode of socialist politics.

Next, it is the mode of politics that thoroughly strengthens the single-hearted unity of the leader, the Party, the army and the people,

the motive force of the revolution.

It shows noble love for and trust in the people to rally them rock-solid behind the Party and the leader. In socialist society, all people actively participate in the state and social political life and lead most valuable and dignified life while adding brilliance to their socio-political integrity in the love and trust of social collective by dint of benevolent politics.

And they are substantially provided with sound and equal material and cultural life under the tender care of the popular policies of the Party and the state.

Therefore, the army and the people entrust their destiny entirely upon the leader and achieve unity in thoughts and will, morality and moral obligation with the leader as the centre and thus thoroughly consolidate the single-hearted unity of the whole society and firmly build up the foundations of socialist society.

And it is the mode of politics that enables the popular masses to hold the position as the masters administering and managing the state and society and perform their role as masters.

It maps out all lines and policies reflecting the popular masses' will and demands, makes them those of the masses' own concern and helps the people to turn out as masters in the struggle for implementing them. It provides the people substantially with valuable political life and happy material and cultural life and thus enables the masses to display their high revolutionary enthusiasm and creativity in administering and managing the state and society in order to repay the love and trust of the Party and the leader.

In order to dynamically hasten the accomplishment of socialist

cause, it is imperative to hold fast to the benevolent politics as the main socialist political mode and realize it to the letter.

They should elect the political leader who possesses the boundless love for the people and build the socialist ruling party as a motherly party, in order to realize the benevolent politics in socialist society. And all officials should be educated in the spirit of loving the people earnestly and faithfully serving them and they should struggle uncompromisingly against the phenomena contrary to the politics.

What is important in the main socialist political mode is Songun politics.

Songun politics is the main socialist political mode created by President Kim Il Sung while leading the revolution and construction and comprehensively formulated, systematized and perfected by leader Kim Jong Il.

Songun politics is the main socialist political mode of Comrade Kim Jong Il's style. It gives precedence to military affairs above all else on the principle of attaching importance to arms, the principle of prioritizing military affairs, strengthens the motive force of the revolution with the Korean People's Army as the core and main force, and advances the socialist cause victoriously by relying on it.

First of all, Songun politics is the mode of politics that gives top priority to the military affairs, and defends the country, the revolution and socialism by building up the revolutionary army in every way.

That top priority is given to the military affairs means that the military affairs is regarded as the most important one and all affairs are done on the principle of giving precedence to military affairs.

Next, it is the mode of politics that builds up the motive force of

the revolution and dynamically pushes ahead with the overall socialist construction with the revolutionary army as the core and the main force.

This means that it sets forward the revolutionary army as the core force in forming the revolutionary forces, builds up the motive force of the revolution with mental spirit and fighting spirit of the revolutionary army as the examples and conducts the overall revolutionary construction in a revolutionary and militant way by relying on its leading role.

The Songun politics is an original mode of politics that is based on the Juche idea and the principle of Songun revolution, the application of the idea.

The Songun politics has its root in the Juche idea.

The Juche idea is the revolutionary idea of independence that has independence as core and that comprehensively clarifies the principles, guidelines and ways for defending and realizing the popular masses' independence.

Songun politics of the Workers' Party of Korea proceeds from the fundamental goal of the revolution to thoroughly defend and realize by all means the popular masses' independence clarified by the Juche idea, runs through with the Juche-based principles, guidelines and ways of revolution and is based on the historic exploits and precious experience of the Korean revolution that has developed under the banner of the Juche idea.

Songun politics is the most principled and just anti-imperialist independent politics, the most sacred politics of love for the country, the nation and the people that reliably defends and ensures the popular

masses' independent demand and interests, sovereignty and dignity of the country and nation from all sorts of infringement of imperialist reactionaries as it stroke its root in the Juche idea.

Songun politics is based on the theory of Songun revolution.

The theory of Songun revolution that it is the force of arms on which hinges the sovereignty of country and nation and eternal prosperity and that the party and state of the working class and the independent people are inconceivable without powerful armed forces, is the revolutionary philosophy truthfulness was proved in the grave history of revolutionary struggle.

The fundamental foundation of Songun politics is the revolutionary soldier spirit.

This means that the Songun politics solves all problems arising in the revolution and construction with the revolutionary soldier spirit as the powerful ideological and mental weapon.

The revolutionary soldier spirit is the sacred revolutionary spirit of the revolutionary army characterized mainly by a spirit of defending the leader at the risk of one's life, a spirit of carrying out the tasks at all costs, and a heroic self-sacrificing spirit.

Revolutionary party, revolutionary army and the single-hearted unity are the 3 revolutionary forces on which Songun politics relies.

Revolutionary party is a guiding force of Songun politics.

This means that the revolutionary party holds the leadership position and performs the leadership role in realizing Songun politics. Songun politics is a politics of the party that is the leadership political organization in socialist society.

Revolutionary armed forces, the revolutionary army serves as the

reliably scouting group and strong support-base of Songun politics.

This means that the revolutionary army is not a simple armed group nor a means of revolution but the standard-bearer and shock brigade supporting the Songun politics of the Party in the van, and the most powerful political force on which Songun politics relies.

Single-hearted unity is a powerful driving force in realizing Songun politics.

This means that Songun politics is firmly guaranteed and realized by dint of the invincible single-hearted unity of the Party, the army and the people with the headquarters of the revolution as the centre.

Songun politics is the main socialist political mode.

First of all, it is the mode of politics that enables one to firmly maintain the fundamental ideal, the fundamental principles of revolution and most thoroughly embody them.

It enables one to thoroughly defend socialism, the fundamental ideal of the revolution and complete it to the end.

It regards the military affairs as the most important one of all other state affairs to defend socialism reliably by building up the defence capabilities to maximum, considerably strengthen the motive force of revolution with the revolutionary army as the core and main force and enhance the popular masses' role on the basis of the vanguard role of the revolutionary army and thus dynamically accelerates the socialist construction.

The Songun politics makes it possible to firmly maintain the class principle, the fundamental principle of revolution, and thoroughly apply it in all fields of social life.

Songun politics makes it possible to thoroughly realize the

revolutionary principle, the class principle by dint of class force of arms, the revolutionary force of arms in accomplishing the cause of socialism.

Songun politics cements the socialist class foundation by arming the people with the revolutionary soldier spirit, the highest expression of the class consciousness of the working class and pushes ahead with the overall socialist construction relying on the mental and creative strength of the army and the people and thus enables to defend and realize the revolutionary principle, the class principle in all fields of social life.

Next, Songun politics is the mode of politics that makes it possible to defend socialism from the invasion and war, isolation and stifling of imperialism, and win its final victory.

It is the strategic mode of politics to be maintained consistently to reliably defend socialism frustrating the imperialist moves for invasion and war.

It makes it possible to resolutely destroy the imperialist ideological and cultural infiltration and psychological warfare, consolidate socialist ideological base and enhance its capacities to the highest phase by dint of the revolutionary soldier spirit. And it enables the revolutionary army to make a breakthrough in the most difficult and arduous fields of socialist construction and the whole people to turn out as one following the example of the revolutionary army and thus vigorously advances the socialist cause by frustrating the imperialist tenacious and desperate blockade and factions.

In order to thoroughly realize Songun politics, it is imperative to strengthen the People's Army in every way, strength the great

army-people unity based on its core force, enhance its leading role in all fronts of socialist construction and generalize its example.

A benevolent politics and Songun politics that are the main socialist political modes are closely related with each other.

A benevolent politics in socialist society is not contradictory to the force of arms but presupposes it. Songun politics thoroughly defends the Party, the government and socialist system from the infringement of imperialists and reactionaries and thus provides conditions for realizing a benevolent politics. The people's independent position is ensured and their independent and creative life comes in the fullest bloom by dint of force of arms, and the force of arms itself serves as the greatest love for the people. On the other hand, a benevolent politics strengthens the single-hearted unity of the whole society and thus makes it possible to implement the demands of Songun politics more thoroughly.

A benevolent politics and Songun politics should be pursued together in realizing the socialist politics as they are closely related with each other.

Chapter 4. Building of a Powerful Socialist Country

The Juche-oriented theory of revolution comprehensively clarifies the theoretical and practical issues arising in building a powerful nation including look and main criteria of a powerful socialist nation, lawful process and strategic line of its building.

Section 1. Look and Major Criteria of a Powerful Socialist Country

The Juche-oriented theory of revolution scientifically explains the look of a powerful socialist country.

Respected Kim Jong Un said.

“A powerful socialist country means the best country in the world, one with great national strength that is ever-prospering and whose people are living happily without envying anyone in the world.”

A powerful nation in the Juche-oriented theory of revolution is a powerful socialist country.

The look of a powerful socialist country is the best country in the world, one with great national strength that is ever-prospering and whose people are living happily without envying anyone in the world.

First of all, a powerful socialist country is the country with great national strength.

A powerful socialist country is the country in which all fields of social life including politics, military affairs, economy and culture are

raised onto the high level of the world. It is the country that has invincible political, ideological and military might no one dare break, powerful state economic power and powerful strength capable of comprehensively realizing the popular masses' independent idea by breaking through the cutting-edge of human civilization.

It is the country that is ever-prospering.

This means that it is the country in which everything thrives and gets along fine. In other words, it is the country in which all fields of the state and social life ceaselessly develop with great vitality.

It is the best country in the world, in which people are living happily without envying anyone in the world.

It is the best country in the world in which the people enjoy all blessings without envying anyone in the world and lead valuable life as the genuine masters of the state and society, the equal and affluent material life suited to the human nature and the most sound and civilized ideological and cultural life.

Its criteria are the political and ideological power, a military power, an economic power and a civilized power.

A powerful socialist country is the political and ideological power.

A powerful socialist country is the political and ideological power whose political and ideological might attained the highest level.

The political and ideological power is, first of all, the country that firmly dyes the whole society with one ideology on the basis of the most scientific revolutionary idea and solves all problems arising in the revolution and construction by relying on the powerful mental strength of the popular masses.

It is the country in which all sorts of the outdated and reactionary ideological trends including the bourgeois idea are unable to infiltrate due to the successful establishment of a monolithic ideology in the whole society on the basis of the most scientific revolutionary idea, the leader's revolutionary idea, and all members of society arm themselves firmly with the leader's revolutionary idea to act and think as required by it, and become the resolute defenders and thoroughgoing implementers of it.

And it is a political and ideological power that defeats any formidable imperialist power to defend the sovereignty, dignity and honor of the country and nation and brings about a leap in the revolution and construction by dint of the strength of ideology, the powerful mental strength of the entire army and the whole people.

It is the political and ideological power that has the most solid and powerful political base.

It has successfully achieved the single-hearted unity of the army and the people with the leader as the centre and dynamically advances the revolution and construction with the strength of the single-hearted unity.

In particular, it is the political and ideological power in which the role of the youth, the most important force in the political base is being enhanced unusually as the vanguard in the building of a powerful socialist country, thus displaying its dignity as the youth power.

In essence, the youth power is the country that has powerful young vanguard organization and millions of young people boundlessly loyal to the Party and the revolution, the country and the people, and that prosper with pulsating youthfulness by their vanguard and shock

brigade role. In other words, it is the promising country that wins victory after victory while displaying spirit and might of youth to the world by dint of the noble mental and moral traits and enterprising and inexhaustible strength and enthusiasms of the Songun young vanguards making a breakthrough in the van of the campaigns to defend the leader at the cost of their lives, implement the Party's ideology and defend the Party's policies.

The political and ideological power is the country that leads the world political trend while enforcing thoroughgoing independent politics.

The country that firmly establishes the independent stand in politics to enforce independent politics and thus carves out its own destiny independently, remaining unchanged in any adversity and challenge of history is the political and ideological power.

It has high authority in the international arena and expands and develops the external relations in an initiative and diversified way, giving top priority to the dignity and interests of the country on the basis of the revolutionary principles and independent stand, and repulses the challenge of imperialists and all reactionary forces by dint of independent politics and leads the world political trend along the road of independence in accordance with the nature and aspiration of mankind.

A powerful socialist country is a military power.

A socialist military power is the one that firmly defends the country, nation and socialism with powerful military capabilities and leads the anti-imperialist class struggle in the international arena.

It defends the country's sovereignty with invincible military

power and firmly guarantees the cause of socialism militarily.

It is the country that has powerful self-defensive capabilities no formidable enemy dares invade. It firmly defends the cause of socialism by successfully arming all the people and fortifying the whole country by dint of the revolutionary army firmly prepared politically and ideologically, militarily and technologically and the independent and modern defence industry.

It also checks and frustrates with powerful military capabilities the imperialists' tyranny and arbitrariness in international arena and leads the anti-imperialist class struggle.

It is an invincible country that resolutely frustrates the imperialists' tyranny and arbitrariness and strategy for world hegemony by dint of powerful military capabilities in international arena, and dynamically leads the world people's cause of independence and the anti-imperialist class struggle by actively encouraging the struggle of the world revolutionary people for independence.

A powerful socialist power is an economic power.

The economic power is a country that is strong in terms of its independence and Juche character and is developing with science and technology as the main productive force.

First of all, the socialist economic power is a country that is strong in terms of its independence and Juche character.

It is the country that attained the economic independent character and the Juche character and has its own economic development orientation and goals and solves economic problems arising in the independent development and the improvement of people's livelihood of a country and nation in keeping with the actual conditions in the

country by relying on its own strength, technique and resources.

The socialist economic power is also a country that is developing with science and technology as the main productive force.

It puts all sectors of national economy on the modern basis by dint of cutting-edge science and technique and ensures production and management on the scientific and information basis.

A socialist economic giant precisely means a powerful country with a self-supporting economy, a knowledge-based economy, which produces and supplies by itself the material means needed for defence building, economic construction and people's livelihood improvement, and in which science and technology are integrated with production and hi-tech industry plays the leading role in promoting economic growth.

A powerful socialist country is a civilized power.

A civilized power is a country where socialist culture will develop in a comprehensive way and where the people, possessed of a high level of creativity and culture, will create and enjoy the highest quality and standard of civilization.

First of all, a civilized power is a country where socialist culture will develop in a comprehensive way.

It is a socialist cultured nation that enables all people to lead socialist cultured life to their heart's content in the most cultured condition and environment by further consolidating the socialist cultural system, building more cultural and welfare facilities for the improvement of the people's well-being and turning the whole country into the beautiful socialist fairyland beneficial to the people's health and activities.

Next, a civilized power is also a country where the people, possessed of a high level of creativity and culture, will create and enjoy the highest quality and standard of civilization.

It is the civilized country where all people are prepared to be the fully revolutionary talents possessed of high cultural knowledge, healthy physical strength and moral traits in accordance with the requirements of the flourishing cultural time in a new century, thus creating and enjoying the highest quality and standard of civilization.

Section 2. Lawful Process of Building a Powerful Socialist Country

A powerful socialist country is built through a certain lawful course.

First of all, the lawful course of building a powerful socialist country is the course of thoroughly applying Kim Jong Il' patriotism in practical activities.

Respected Kim Jong Un said.

“When the whole country brims over with Kim Jong Il's patriotism and all the people apply it to the letter in their practical activities, our country will shine in the world as a thriving socialist country.”

That the course of building a powerful socialist country is the course of thoroughly applying Kim Jong Il' patriotism in practical activities means to thoroughly materialize Kim Jong Il's intentions and desires for the prosperity of the country and the happiness of all generations to come and to carry out all work for achieving the

prosperity of the country in the way he did.

The course of building a powerful socialist country is the course of thoroughly applying Kim Jong Il' patriotism in practical activities as Kim Jong Il' patriotism serves as the ideological and mental source enabling all members in society to be equipped fully with the ideological and mental qualities as the performers of building a powerful socialist country.

Kim Jong Il' patriotism is the most fervent and the warmest love for our socialist country and people and the most earnest and self-sacrificing devotion to the prosperity of the country and the well-being of the people.

Only when Kim Jong Il' patriotism is applied substantially in the whole society, can it strike deep root in the people's mind and every person become genuine patriots striving for the building of a powerful socialist country and for the country and people with the fervent and earnest love for the country and the people.

The course of building a powerful socialist country is the course of thoroughly applying Kim Jong Il' patriotism in practical activities as Kim Jong Il' patriotism serves as the driving force instigating the people to the practical struggle for building a powerful socialist country.

One who substantially applies Kim Jong Il' patriotism in practical activities can devote oneself unsparingly to the struggle for building a powerful socialist country and make creation of patriotism representing the times and to be remembered by the country and the people. And he can cherish patriotic mind of holding dear his native home, his parents, wife and children, every tree and every blade of

grass of the country.

The course of building a powerful socialist country is the course of thoroughly applying Kim Jong Il' patriotism in practical activities as Kim Jong Il' patriotism serves as the ideological and mental banner cementing the might of unity of the entire army and the whole people.

Only when Kim Jong Il' patriotism is thoroughly applied, can all the people cherish deep the patriotic mind full of the utmost love and the greatest devotion for the country and nation to struggle in firm unity and build an invincible powerful country prospering by dint of patriotic might of the entire army and all the people.

Next, the course of building a socialist powerful country is the course of bringing about great leap and great innovations in all fields toward the world.

This means that the course is to do away with old and backward things of the last century, bring about great changes in the socialist construction in the ideological viewpoint and way of thinking, work attitude and ways of creation in conformity with the requirements of a new century and dynamically advance toward the world in the unprecedented speed in all fields.

The course of building a socialist powerful country is the course of bringing about great leap and great innovation in all fields toward the world as the great leap and great innovation enable the people to take great commanding view of the world and innovative working attitude in all fields and dynamically wage the struggle to carry out the instructions of the great leaders and safeguard the Party's policies and thus create miracles and merits.

It is important to bring about great leap and great innovations to

successfully attain the huge and grand goal of building a socialist powerful country unprecedented in the history of the country in near future.

The course of building a socialist powerful country is the course of bringing about great leap and great innovations in all fields toward the world as the great leap and great innovations enable all fields to overtake the world advanced level by breaking through cutting edge at a new speed of the times and waging general offensive.

More things that are modern and will remain perfect even in the far future can be created and the people can reach the high peak of building a powerful socialist country, when the great leap and great innovations are brought about in all fields of its building through the general offensive of the entire army and the whole people.

Next, the course of building a powerful socialist country is the course of winning a decisive victory in the fierce class struggle for defending socialism.

This means that it is the course of struggle to win decisive victory with tougher stance in the confrontation with all hostile forces including imperialists and overpower imperialism in all fields of social life.

The course of building a powerful socialist country is the course of winning a decisive victory in the fierce class struggle for defending socialism as a powerful socialist country is built through the process of resolutely frustrating the moves of all hostile forces including imperialism.

A powerful socialist country is built through the process of firmly safeguarding the sovereignty and right to survival of the country, nation

and the people from the military invasion and disintegrating moves of all hostile classes including imperialism and resolutely ensuring the prosperity of the country and happy life of the people militarily, and through the process of resolutely countering in tougher stance against the imperialists' tough stance.

The course of building a powerful socialist country is the course of winning a decisive victory in the fierce class struggle for defending socialism as a powerful socialist country is built through the process of making socialism far different in all respects from capitalism by overpowering imperialism in all fields including politics, military, economy and diplomacy.

Today's fierce struggle for defending socialism is to overpower imperialism in all fields of social life by displaying the superiority and might of socialism to the full while consolidating the already won victory and successes.

The scope of the struggle for defending socialism is further extended as the building of a powerful socialist country is intensified on a higher stage and its tasks become enormous. Therefore, the building of a powerful socialist country is accompanied by fierce class struggle not only in the anti-imperialist military front but also in the politico-ideological front, economic and cultural fronts.

Section 3. Strategic Line of Building a Powerful Socialist Country

It is a strategic line of building a powerful socialist country to cement the single-hearted unity, build up the military capabilities to be invincible ones and thoroughly accomplish the industrial revolution in the new century.

Respected Kim Jong Un said.

“Single-hearted unity and invincible military might plus the industrial revolution in the new century together make a thriving socialist country.”

Cementing the single-hearted unity in every way is a strategic line of building a powerful socialist country.

Cementing the single-hearted unity in every way means to ensure that the Party, the army and the people are united firmly in a solid great ideology and affection with the leader as the centre and that the whole Party, the entire army and all the people form a harmonious whole moving as one under the monolithic leadership of the leader.

The single-hearted unity serves as a strategic line in building a powerful socialist country as it is the fundamental guarantee for giving full play to the might of socialist politico-ideological power.

Only when the single-hearted unity is consolidated in every way, can the political foundation of socialism is firmly consolidated through the strengthening of unity and cohesion of the Party, the army and the people with the leader as centre, the political stability be ensure even in any world political upheavals and thoroughly implement the independent politics. And the leader’s monolithic ideology can be

prevailed in the whole society and the popular masses be armed with the revolutionary thought and spirit, thus giving the fullest play to their powerful mental strength in the building of a powerful socialist country.

The single-hearted unity serves as a strategic line in building a powerful socialist country as it serves as a firm guarantee for providing invincible military capabilities and powerful economic might.

Invincible military capabilities to defeat any imperialist invasion at a blow and the powerful economic might thoroughly ensuring the popular masses' independent and creative life are provided successfully by dint of the single-hearted unity.

In order to consolidate the single-hearted unity, it is imperative to defend the headquarters of the revolution at the cost of one's life, live and struggle with a faith in sure victory and revolutionary optimism that the revolution certainly wins victory as long as there is the leader's leadership and firmly rally the masses of all strata around the Party.

It is a strategic line of building a powerful socialist country to build up the military capabilities into the invincible ones.

To build up the military capabilities to be the invincible ones means that political and ideological, military and technical building-up of the People's Army is given top priority and the whole country is turned to be an impregnable fortress by developing defence industry.

The building-up of military capabilities into the invincible ones serves as a strategic line of building a powerful socialist country as it is a firm guarantee for giving full play to the prestige and dignity of the socialist military power.

Without the powerful military capabilities, it is impossible to

defend sovereignty and right to survival of country and nation and nor build powerful country.

The building-up of military capabilities should be given top priority, in order to successfully carry out the cause of building a powerful socialist country that is accompanied with the fierce class struggle with imperialists.

The building-up of military capabilities into the invincible ones is a strategic line of building a powerful socialist country as it serves as the solid military guarantee for consolidating the political, ideological and economic might of the country.

Invincible military capabilities plays decisive role in the strengthening of political and ideological basis of powerful country by dint of force of arms, implants an unshaken confidence in inevitability of the downfall of imperialism and the triumph of the socialist system in the hearts of the people and makes them follow the noble example of the revolutionary army, the powerful force strong in ideology and faith, thus enhancing their mental strength to the maximum.

Invincible military capabilities makes it possible to frustrate imperialist invasion and war moves step by step and to reliably create peaceful environment and condition for economic development, and the pivotal and core role of the revolutionary army, the main force of the revolution, brings about revolutionary upsurge in the building of a socialist economy. And it enables the powerful defence industry, its basis, to generalize the successes of the cutting-edge science and technology in the different fields of national economy and actively encourage the production growth of different production units including heavy industry and thus makes positive contribution to the

economic consolidation of the country.

In order to build up the military capabilities into the invincible ones, it is necessary to strengthen the People's Army to be the powerful force and put the defence industry on the Juche-oriented, modern and IT footing on a high level.

It is a strategic line of building a powerful socialist country to thoroughly carry out the industrial revolution in the new century.

Industrial revolution in the new century is the undertaking to put the production and business activities on the modern and IT footing on the basis of cutting-edge science and technology as required by the era of knowledge-based economy and thus build a socialist knowledge-based powerful country.

It modernizes all fields of economy with cutting-edge science and technology and integrates science and technology with production and thus renews the country's economy to be the one developing by dint of knowledge.

Carrying on the industrial revolution in the new century serves as a strategic line of building a powerful socialist country as it is the lawful requirement of building a socialist economic power in the era of knowledge-based economy.

The power of the independent national economy can be further strengthened and the socialist economic power prospering on this land by dint of its own strength and wisdom be built only when the industrial revolution in the new century is carried out. And the economic exchange with other countries can be developed from the independent stand and others' advanced technology be introduced to make them ours and develop them anew.

Carrying on the industrial revolution in the new century serves as a strategic line of building a powerful socialist country as it is a solid technical guarantee for strengthening the political, ideological and military might of a powerful socialist country.

Only when the knowledge-based economic power is built by carrying out the industrial revolution in the new century, can the people free themselves from arduous labour and be provided with rich and civilized material and cultural life. Only when the people feel strongly the superiority of socialism through their independent and creative working and material life, can they more solidly rally around the Party and the leader and devotedly struggle to defend and add brilliance to socialism regarding it as their life and soul.

And the raw materials, resources and equipment needed in the development of defence industry can be fully produced and provided in time on the highest qualitative level and the production be put on the normal basis on a high level to sufficiently provide reserve materials and thus complete the preparations for action, only when all fields of national economy are put on the modern and IT footing on the basis of cutting-edge science and technology.

In order to thoroughly carry out the industrial revolution in the new century, it is imperative to set the scientific and technical fields most urgent in the building of a powerful country as the direction of the main thrust and concentrate the efforts to them to make a breakthrough and, on its basis, rapidly develop the overall science and technology of the country and keep science and technology close to production.

Chapter 5. National Reunification

National reunification is the lifelong desire and precious behest of President Kim Il Sung and leader Kim Jong Il, and the greatest desire of the Korean people.

It is the resolute will of the Workers' Party of Korea and the Korean people to resolutely defend and add luster to the immortal exploits performed by the great leaders for the sacred cause of national reunification and build a dignified and prospering reunified powerful country on this land upholding the noble intention of the peerlessly great men.

Section 1. Essence of the Issue of National Reunification and its Driving Force

The Juche-oriented theory of revolution clarifies the essence of the issue of national reunification on a scientific basis.

First of all, the issue of national reunification is the issue of putting an end to the foreign domination and interference over south Korea and establishing national sovereignty on a nationwide scale.

Sovereignty of nation can be ensured only when the foreign domination and interference is brought to end on a nationwide scale. It is impossible to confirm that the national sovereignty is established on a nationwide scale under the condition that a half of the country is under the foreign domination and interference.

Today, the national sovereignty is ensured with dignity in the

northern half of the Republic. However, it is ruthlessly trampled down in south Korea due to the US imperialists' colonial domination and interference.

At present, south Korea is a complete colony of the US imperialists. The US imperialists are the practical rulers that occupied the south Korea militarily and hold the power over all fields including politics, economy, culture and military affairs.

The national sovereignty is ruthlessly trampled down in nowhere but only in south Korea. It is hard to say that the national sovereignty is established on a nationwide scale under the condition that the south Korea is under the US imperialists' domination and interference.

Like this, the issue of national reunification is the issue of putting an end to the foreign domination and interference over south Korea and establishing national sovereignty on a nationwide scale.

Next, the issue of national reunification is the issue of reunifying the artificial division of the nation and achieving the national unity as one nation.

The division of territory and the split of nation caused by the fact that the issue of Korea was dealt with in accordance with the interests of the great powers after the WW II and the US imperialists occupied south Korea. And the distrust and conflict within nation were also created due to the US imperialists' national alienation. From the first day of their occupation of south Korean, the US imperialists have incited the north-south distrust and conflict while desperately resorting to the anti-DPRK maneuvers.

Connecting the broken vein of the nation and achieving the national unity is the vital requirement resulting from the nature of the

nation and the important issue related to the life-or-death question for the Korean nation and the destiny of fellow countrymen.

The issue of the national reunification is the internal issue of the nation in its character.

This means that it is the issue to be settled by the efforts of the Korean nation itself as being the masters without any foreign interference.

The character of the national reunification in Korea is fundamentally different from the issue of reunion of countries divided as a result of defeat in the aggressive war. Our country did not participate in aggressive war nor was defeated.

It is an internal issue of the nation to be settled by the Korean nation itself without any foreign interference as the issue of the national reunification in Korea is to put an end to the miseries and sufferings caused by the territorial division and national split forced by the foreign forces and achieve national sovereignty and unity.

The Juche-oriented theory of revolution clarifies the driving force of the national reunification.

The issue of the driving force of national reunification is the issue of practical performer of the sacred cause of national reunification.

Respected Kim Jong Un said.

“The driving force for national reunification is all the members of the Korean nation in the north, in the south and abroad; only when we remain steadfast in this standpoint can we reunify the country independently in line with our nation’s interests and demands.”

The driving force for national reunification is all the members of the Korean nation.

This means that the driving force of national reunification is not any foreign force nor some certain people but all the members of the Korean nation who love the country and value the national independence.

The driving force for national reunification is all the members of the Korean nation as the national reunification is the noble cause of the Korean nation itself for the sake of the Korean nation and the strength for achieving national reunification lies in the Korean nation's own force.

The revolutionary forces in the northern part of the Republic form the important component of the driving force of the national reunification.

The US imperialists' occupation of south Korea is an infringement upon the independence of the people in the northern part of the Republic and a big obstacle and difficulty in the implementation of the cause of socialism. In particular, the constant aggressive and war provocative moves of the US imperialists, who occupy south Korea, are a big threat to peace and security of the people in the northern part of the Republic.

Achieving national reunification is a vital requirement inseparably linked with the destiny of the people in the northern part of the Republic and, accordingly, they become the important component in the driving force of the national reunification.

The revolutionary forces in the northern part of the Republic are the most powerful revolutionary ones in the driving force of the national reunification.

The patriotic democratic forces in south Korea are also the major

components of the driving force of the national reunification.

They are the important political forces that oppose division of the country and earnestly desire the national reunification. They are the south Korean people upon whom the suffering of national division is directly forced in view of the fact that south Korea is the US imperialists' colony.

Hence, the broad patriotic democratic forces of all walks of life including the workers, farmers, youth and students, intellectuals, city petty propertied class and conscientious religious persons who desire for the national reunification constitute the driving force of national reunification.

The patriotic forces abroad, too, are the major components of the driving force of the national reunification.

The overseas Koreans belong to our nation, though they live abroad.

Today, cherishing the ideal of love for the country and nation, the overseas compatriots earnestly desire the national reunification and have turned out as one in the struggle for its realization.

The anti-reunification forces that seek not the unity of the nation but the national division following the US imperialists while perpetuating the division of the country are the target of the struggle for national reunification, the enemies of the nation.

Section 2. Three Charters for National Reunification

The three principles for national reunification, the ten-point programme for the great unity of the whole nation and the plan of founding the Democratic Federal Republic of Koryo are the three charters for national reunification.

Respected Kim Jong Un said.

“He (Kim Jong Il--editor) formulated the three principles for national reunification, the plan of founding the Democratic Federal Republic of Koryo and the ten-point programme for the great unity of the whole nation, all put forward by Comrade Kim Il Sung, as three charters for national reunification. He also presented several outstanding ideas and lines, including the five-point policy for great national unity, which illuminated the path ahead of our nation’s reunification movement.”

Three charter for national reunification is the nationwide reunification programme that embodies the spirit of national independence and love for the country and nation and reflects the unanimous aspiration and demand of the entire Korean people, the most just, fair and realistic reunification programme that fully conforms with the actual conditions in Korea in which different ideologies and systems have existed for a long time in the north and the south and the guideline to be invariably held fast to in the whole process of accomplishing the cause of national reunification.

The three principles for national reunification are the important contents in the three charters for national reunification.

Independence, peaceful reunification and the great national unity

are the three principles for national reunification.

The three principles of independence, peaceful reunification and the great national unity are the fundamental principles of national reunification and the common reunification principles for the nation that crystallized the will of the entire Korean people.

The principles are the cornerstones that elucidated the fundamental stand and ways of settling the issue of national reunification by the efforts of the Korean nation itself in keeping with the aspiration and interest of the nation.

What is important in the three principles for national reunification is, first of all, the principle of independence.

The principle of independence is the basic and starting principle in the three principles.

The principle of independence is the one that requires the Korean people themselves, as the masters, to settle the issue of the national reunification independently. It is the principle of settling all issues related to the national reunification by the Korean nation itself in accordance with the Korean nation's aspiration and demand relying on its own efforts, without depending on or being interfered by foreign forces.

In order to maintain the principle of independence, it is imperative to withdraw the US armed forces from south Korea, put an end to the foreign inference and resolutely oppose and reject south Korean puppet forces' sycophantic policy of dependence on outside forces.

Next, the principle of peaceful reunification is important in the three principles for national reunification.

This is the principle of settling the issue of national reunification

through dialogues and negotiation without depending on the exercise of armed force.

This comes from the fact that it is the issue of connecting the broken vein of the nation and achieving national unity. This issue can be settled only by a peaceful method of the dialogues and negotiations not by war, as it is the issue of removing distrust and misunderstanding within the nation.

In order to maintain the principle of peaceful reunification, it is necessary to prevent war on the Korean peninsula, ensure durable peace and develop dialogues for national reunification.

The principle of great national unity is important in the three principles for national reunification.

This is the principle of achieving great nation unity of the whole nation by rallying all the patriotic forces who desire the reunification transcending the differences in ideology, ideals and social system.

In order to maintain the principle of great national unity, it is necessary to give priority to the common interest of the nation transcending the difference in ideology, ideals and social system, and subordinate all to the sacred cause of national reunification.

Next, the ten-point programme for the great unity of the whole nation is the important content in the three charters for national reunification.

It is the political programme for consolidating the internal force for national reunification by achieving the unity of the whole nation.

This programme is an immortal series of national unity that comprehensively integrates the idea of great national unity for national reunification.

A goal and ideological basis of great national unity and the principle and ways for unity are comprehensively manifested in the programme.

The goal is to found a unified state and the ideological basis is the love for the nation and the spirit of national independence. The principle is to promote coexistence, co-prosperity, and the common interest, and the ways are to remove the north-south political and military confrontation, mutually respect and unite, advance hand in hand along the road of national reunification valuing democracy and promote the use of material and mental wealth of individuals and organizations in favor of the great national unity. And the whole nation in the north, south and abroad should mutually understand, trust and unite through contacts, comings and goings, and dialogues, and to appreciate the people who made contribution to the cause of national reunification.

The plan of founding the Democratic Federal Republic of Koryo is another important content in the three charters for national reunification.

The plan is the blueprint of national reunification that clarifies the whole aspect of a unified state and the ways for its realization.

It is the plan of national reunification of a federation form based on one nation, one state, two systems and two governments.

The plan is to reunify the country by establishing a national unified government in which the both sides participate equally on the basis of mutual recognition and approval of ideologies and systems in the north and south, thus reunifying the country as the independent, democratic and neutral state.

The plan reflects the major ways of realizing the reunification of country the most fairly and smoothly on the basis of mutual recognition and approval of ideologies and systems in the north and south.

It stipulates the principles of organization and formation of federal state, its functions and administering principles, authority and tasks of federal and regional governments and the name and character of the federal state.

It is the most realistic plan based on the fundamental principles of national reunification, the practical and rational plan correctly reflecting the interests common to the nation and the concrete situations of Korea and the reasonable plan fully conforming to the aspiration of the neighboring countries and the world peace-loving people.

In order to realize independent national reunification holding fast to the three charters for national reunification as the guideline, it is imperative to hold aloft the banner of June 15 North-South Joint Declaration and the October 4 Declaration, its practical programme.

The June 15 North-South Joint Declaration and the October 4 Declaration are the declaration of national independence and great national unity, and the great programmes for national reunification.

All the compatriots in the north, south and abroad should actively wage the struggle for thoroughly implementing the June 15 North-South Joint Declaration and the October 4 Declaration, the great programme of national reunification common to the nation in the new century and the milestones for peace and prosperity, thus achieving the cause of national reunification without fail.

Chapter 6. Global Independence

The world revolution is the struggle to abolish imperialism and colonialism on the worldwide scale and fully realize independence of the people, and the present common fighting task of the world people is to make the world independent.

The Juche-oriented theory of revolution put forward the global independence as the important strategic task of the present world revolution and comprehensively clarified the essence and fighting strategy for its realization and thus gives most correct solutions to the theoretical and practical issues arising in accomplishing the cause of humanity for independence in our era.

Section 1. Essence of Global Independence

Making the whole world independent is the common fighting task of the world people at present.

Leader Kim Jong Il said.

“An independent world is a world which is free from domination and subjugation and intervention and pressure and in which all countries and nations exercise complete sovereignty as the masters of their destiny.”

Making the whole world independent means, in a word, that all countries in the world free themselves from all sorts of domination and subordination to advance along the road of independence.

First of all, making the whole world independence is to build a

new world free from all sorts of domination and subordination, intervention and pressure among the countries and nations.

This means the building of the world in which imperialism, colonialism and dominationism are liquidated completely

Independent world is inconceivable as long as imperialism, colonialism and dominatonism exist. Only when they are completely liquidated in the world, can all countries and nations free themselves from all sorts of domination and subordination, intervention and pressure to advance along the road of independence and thus realize the global independence.

Making the whole world independent means the building of a new world in which all countries and nations exercise complete sovereignty as the masters of their own destiny.

The national sovereignty can be exercised completely only when the country and nation not only free themselves from foreign domination and intervention to achieve national independence but also firmly maintain independence in all fields including the politics, economy, military affairs and culture.

If the countries and nations fail to fairly exercise their sovereignty as the masters of their own destiny even though they freed themselves from the imperialist and colonial yoke, they are unable to defend and adhere to the demands and interests of their own country and people and develop the relations with other countries on the principle of complete equality and mutual respect.

We can say that the whole world is made independent only when all countries and nations not only free themselves from foreign domination and subordination but also exercise complete sovereignty

in all fields including politics, economy, military affairs, culture and foreign relations.

The liquidation of imperialism, colonialism and dominationism and the exercise of complete sovereignty of all countries and nations are closely related.

It is impossible to exercise complete sovereignty of all countries and nations unless imperialism, colonialism and dominationism are totally liquidated; and imperialism, colonialism and dominationism cannot be liquidated without the exercise of sovereignty of all countries and nations.

Global independence is realized through the process of getting rid of imperialism, colonialism and dominationism and increasing the ranks of countries exercising complete sovereignty. In other words, all countries and nations free themselves from all sorts of domination, subordination, interference and pressure, consolidate their national independence and exercise complete sovereignty as the masters of their own destiny through the process of fighting against imperialism, colonialism and dominationism.

Making the whole world independent is the struggle to establish the international relations based on the independence and to democratize the international society.

To establish the international relations based on independence means to turn the relations among the countries and nations into the ones based on independence. In other words, this means that the relations among the countries and nations are developed not by the domination and subordination, intervention and pressure but on the principle of independence and equality, peace, friendship and mutual

benefits.

To democratize the international society means to establish new and solid international order based on sovereignty and equality, justice and fairness after destroying the old international order of domination and subordination made by the imperialist ruling forces.

It is a new independent world in which the international relations based on independence is turned into the solid international order and the democratization of international society is realized completely.

Making the whole world independent is an important task of the world revolution at present.

This is because the global independence correctly reflects the independent aspiration of the world people and the main trend of our era.

The present era is the era of independence. It is the unanimous desire of the people in all countries who advocate independence to oppose all sorts of domination and subordination and advance along the road of independence. It is the irresistible main trend of our era that many countries advance along the road of independence.

This is also because making the whole world independent opens up a broad avenue for realizing complete independence of the popular masses on the worldwide scale.

When the whole world is made independent, imperialism and colonialism can be liquidated to prevent war and maintain durable world peace and the old international order be abolished to remove all inequality among the countries and nations to form the relations of unity and cooperation based on the principle of mutual respect, equality and mutual benefits and thus open up a broad avenue for successfully

building an independent and prospering new society suiting to the ideals and aspirations of the people in all countries.

To realize the global independent is the common cause of the people in all countries defending independence. Making the whole world independent can never be realized by the efforts of an individual country or nation.

It can be achieved only through the concerted struggle of all countries and nations aspiring after independence. Therefore, the people in each country should not only fight for the independence of their own country and nation but also dynamically turn out in the struggle for global independence with the attitude befitting the masters as the members of the international community.

Section 2. Strategy for Realizing the Global Independence

What is important in the strategy for realizing global independence is to strengthen the driving force of the struggle to make the world independent.

Leader Kim Jong Il said.

“The driving force of the struggle to make the whole world independent is the combined anti-imperialist, independent forces.”

The driving force of the struggle to make the whole world independent is the combined anti-imperialist, independent forces while the driving force in the struggle for independence in each country is the people in that country.

The anti-imperialist, independent forces that form the driving force of the struggle to make the whole world independent include the

socialist countries, the world socialist movement, anti-imperialist national liberation movement, non-aligned movement and the world peace movement.

In strengthening the driving force of the cause of global independence, first of all, it is important to achieve unity of anti-imperialist, independent forces on the basis of independence.

Today, under the condition that all reactionary forces challenge in allied forces the independent cause of the world progressive mankind, it is impossible to liquidate imperialist, colonial and dominationist forces nor completely exercise the sovereignty as masters of their own destiny unless all anti-imperialist, independent forces irrespective of big country or small country, big nation or small nation unite firmly under the banner of independence.

Only when all countries and nations in the world firmly unite under the banner of independence, can the cause of global independence be accomplished by the concerted efforts of the anti-imperialist, independent forces.

A slogan “People of the world advocating independence, unite!” put forward by the President Kim Il Sung is an original strategic one that clarified the fundamental principle for strengthening the driving force of the cause of global independence.

The strengthening of all anti-imperialist, independent forces that constitute the driving force is also important in strengthening the driving force of the cause of global independence.

It is imperative to intensify the socialist countries and the world socialist movement in order to strengthen the anti-imperialist, independent forces.

To this end, it is necessary to thoroughly apply the Pyongyang Declaration and completely overcome all sorts of opportunism.

The anti-imperialist national liberation movement should be intensified in order to strengthen the anti-imperialist, independent forces.

The people who are still under the imperialist and colonial subjugation should dynamically wage anti-imperialist national liberation struggle to achieve national independence. And they should also carry out the tasks of anti-imperialist national liberation revolution. The people who achieved national liberation and independence should abolish the political and economic foundations of domestic reactionary forces, establish advanced social system and wage the struggle for building independent national economy and national culture, thus achieving national prosperity.

It is imperative to consistently expand and develop the non-aligned movement in order to strengthen the anti-imperialist, independent forces.

The non-aligned movement is the progressive force that opposes all sorts of domination, subordination, aggression and wars aspiring after independence against the imperialist aggressive alliance and the movement to strengthen the international solidarity of the independent countries.

Expanding and developing the non-aligned movement arises as the more important issue in view of the fact that the imperialists are making desperate efforts to divide and disintegrate the anti-imperialist, independent forces taking the advantage of the destruction of power balance in the international arena at present.

The non-aligned countries should thoroughly maintain the fundamental idea and principle of the movement in order to continuously expand and develop the non-aligned movement.

The fundamental ideal of the movement is the independence against imperialism and the fundamental principle is to advance independently without belonging to any alliances.

It is important to further expand and develop the world peace movement in order to strengthen the anti-imperialist, independent forces.

All forces and the peace-loving people that oppose war and love peace irrespective of differences in ideology and social system, political views and religion and the property status participate in the world peace movement. Therefore, it is an important way for strengthening the anti-imperialist, independent force to expand and develop the world peace movement.

Waging active anti-imperialist, anti-US struggle is also important in the fighting strategy for realizing the global independence.

The imperialist reactionary forces including the US imperialists are the major target of the struggle for making the whole world independent.

What is important in intensifying the anti-imperialist, anti-US struggle is to frustrate the US imperialists' ambition of world supremacy.

The basic strategy for achieving global independence is to direct its main spearhead against the US imperialism. This is because the primary target of the struggle for global independence is none other than the US imperialism.

In order to frustrate the US imperialists' ambition of world supremacy, it is important to dismember the US imperialists everywhere in the world, resolutely struggle against the US imperialists' arrogant arbitrariness and high-handedness and thoroughly reject the illusion about them.

Struggling against the US imperialists' henchmen and allies is also important in strengthening the anti-imperialist, independent struggle.

And it is imperative in strengthening the anti-imperialist, independent struggle to form the international anti-imperialist, anti-US united front.

Only when the anti-imperialist, anti-US joint action is taken and the anti-imperialist, anti-US united front is formed, can we ensure the decisive superiority of anti-imperialist, independent forces over the imperialist and dominationist forces on an international scale, isolate the imperialist forces including the US to the maximum and resolutely frustrate the imperialists' aggression and intervention against anti-imperialist and independent countries.

What is important in the strategy for the global independence is the maintenance of a foreign policy by the revolutionary countries and parties on the basis of the ideal of independence, peace and friendship.

Independence, peace and friendship is an idea of the most correct foreign policy suiting to the requirements of our era.

The idea of independence is the one that applied the demand of the era of independence and the independent nature of the world people in the field of external affairs; the idea of peace is the one reflecting the people's aspiration for living in the peaceful world free from war and

aggression; and the idea of friendship is the one conforming to the intention of the world people desirous of achieving common prosperity while helping and cooperating each other on the principle of independence and equality.

In order to maintain the foreign policy based on independence, peace and friendship, it is important to pursue the independent foreign policy, further develop friendship and cooperation with all countries in the world respecting sovereignty and actively make efforts to ensure durable peace and stability of the world.

Part 3. Juche-oriented Leadership Method

Great Kimilsungism-Kimjongilism gave original and perfect explanation to the theory of leadership method on the basis of the Juche idea, the Songun idea, and in particular, newly raised and completed the leadership method of the ruling party, the method of leading the socialist construction.

This is the important historic exploits of Kimilsungism-Kimjongilism.

The Juche-oriented leadership method comprehensively clarifies and integrates all problems arising in organizing and mobilizing the popular masses to the revolution and construction such as the essence and characteristics of the revolutionary leadership, the revolutionary leadership principle and system, the revolutionary working method and popular style of work.

Chapter 1. Essence and Characteristics of Revolutionary Leadership

The essence and characteristics of the revolutionary leadership was clarified originally by the Juche-oriented leadership method.

Section 1. Essence of Revolutionary Leadership

The Juche-oriented leadership method clarifies the essence of the revolutionary leadership.

Leader Kim Jong Il said.

“The question of leadership in this movement (the revolutionary movement, the communist movement--editor) is precisely the question of leadership given by the party and the leader to the masses of the people.”

Revolutionary leadership is the leadership given by the Party and the leader to the masses of the people. In other words, it is the work that the Party and the leader lead, enabling the masses of the people to keep stand of masters in the revolution and construction and fulfill the responsibility and role as such.

The masses of the people are the subject of history, the makers of history. Only when they are under the correct leadership, can the masses of the people occupy the position of masters in the socio-historical development and play the role as such, thus shaping their destiny successfully.

The revolutionary leadership is the leadership given by the Party and the leader to the masses of the people, because it is related with the position and role of the Party and the leader in the subject of the revolution.

The subject of the revolution is the integrated whole of the leader, the Party, the army and the people.

The Party and the leader occupy the leadership position and play the leadership role in the subject of the revolution, the socio-political

integrity.

Revolutionary party is the general staff and the guiding force of the revolution, that is, the political leadership organization that leads the working masses of the people.

The leader is the supreme leader of the revolution.

As the top brain of the popular masses, the leader is the centre of unity that rallies the army and people into the subject of the revolution and the centre of leadership that leads the activities of the socio-political integrity in a unified manner. That is why the revolutionary leadership is the leadership given by the Party and the leader to the masses of the people.

The leadership given by the Party and the leader to the masses of the people is the work that the Party and the leader lead the masses of people, enabling them to keep the stand as masters of the revolution and construction.

Enabling the masses of the people to keep the stand as masters of the revolution and construction means awakening the masses of the people politically and make them have the attitude befitting masters of the revolution so that they solve all problems with responsibility and by their own efforts in accordance with their independent judgment and decision.

The masses of the people can be awakened politically, occupy the position of master in the revolution and keep the stand as such only under the leadership of the Party and the leader.

The leader founds the revolutionary ideology reflecting correctly the essential demand and interests of the popular masses and arms them with the Party lines and policies, the embodiment of the revolutionary ideology, to awaken them. Only when the masses of the people are

awakened by the revolutionary ideology founded by the leader, can they responsibly solve all problems by themselves in accordance with their independent judgment and decision with the attitude befitting masters of the revolution. Solving all problems responsibly by themselves in accordance with their independent judgment and decision with the attitude befitting masters of the revolution enables the masses of the people to occupy the position of master in the revolution and construction and keep the stand as such.

The leadership given by the Party and the leader to the masses of the people in the era of Songun enables the army and the people to keep firmly the position of master in the revolution and construction by fully strengthening the subject of the revolution with the revolutionary army as the main force, the hardcore forces.

The leadership given by the Party and the leader to the masses of the people is the work that the Party and leader lead them, enabling them to fulfill responsibility and role as masters of the revolution and construction.

Enabling the masses of the people to play the role as the masters of the revolution and construction means making the masses carry out the revolution and construction successfully by mobilizing fully their inexhaustible strength and creative ability.

Only under the leadership of the Party and the leader, can the masses of the people display their strength, wisdom and creative ability to the full and fulfill the responsibility and role as masters of the revolution and construction.

The Party and the leader rally firmly the masses of the people in an organizational way and strengthen their might to the fullest extent.

Might of the popular masses is that of their unity. The united masses display the might that is incomparable with the strength of individuals.

The masses of the people are united into one by the leadership of the Party and the leader. The leader founds the party and other revolutionary organizations, and through them, rallies firmly the broad masses in an organizational way to make them possess powerful creative ability.

The leader makes the party and other revolutionary organization conduct political work dynamically, so that the masses of the people can fulfill the responsibility and role as masters of the revolution and construction by demonstrating fully the inexhaustible power, wisdom and mental strength with confidence and optimism in victory of the revolution.

The leadership given by the Party and the leader to the masses of the people in the era of Songun enables the masses to enhance considerably the role of master in the revolution and construction by dint of the active and vanguard role of the revolutionary army.

Section 2. Characteristics of Revolutionary Leadership

Revolutionary leadership of our Party is a model of the leadership over the masses that is based on the Juche idea and carries out the revolutionary mass line.

The revolutionary leadership of our Party is the most popular leadership.

President Kim Il Sung said.

“From the first days of the revolution until today, we have guided

arduous and complex revolution and construction through a number of stages, and in the process of this have created a revolutionary and popular leadership art, and applied it to Party activities.”

That our Party’s revolutionary leadership is the most popular leadership means that it is the leadership of solving all problems by relying thoroughly on the masses of the people and organizing and mobilizing them with boundless love and trust for the masses.

Our Party’s revolutionary leadership leads the masses of the people with boundless love and trust for them on the basis of the Juche idea.

Our Party’s revolutionary leadership enables to solve all problems by absolutely believing in the masses as the most powerful and intelligent beings and organizing and mobilizing them.

The revolutionary leadership of our Party is the most scientific leadership.

It means that it is the leadership of enabling to solve all problems successfully by enhancing fully the role of the masses in keeping with the objective reality and the law of the revolutionary movement.

Our Party’s revolutionary leadership reflects correctly the essential characteristics, the law of the social movement, the revolutionary movement conducted by the independent, creative and conscious activities of the masses, on the basis of the Juche-oriented viewpoint and attitude toward the masses of the people.

Our Party’s revolutionary leadership reflects correctly the objective reality of the revolutionary movement conducted in specific conditions of each country, which is made with a country and nation as a unit and which changes and develops continuously.

The revolutionary leadership of our Party is the encyclopedic leadership.

It means that it is the leadership that has given perfect explanation to all problems arising in the leadership over the masses.

Our Party's leadership clarifies all problems arising in leading the masses including the most correct leadership principle and system, the revolutionary and popular work method and style. It integrates all detailed problems arising in leading the masses—the method of mapping out plans, the method of arranging and conducting the work in a militant way, the method of talking with the masses and persuading the masses, and the popular and revolutionary traits to be possessed in leading the masses.

Chapter 2. Principle of Revolutionary Leadership

The Juche-oriented leadership method considers the principle of realizing monolithic leadership of the leader, the principle of carrying out the revolutionary mass line and the principle of the Songun revolutionary leadership as the principle of revolutionary leadership and clarifies them in an original way.

Section 1. Principle of Realizing Monolithic Leadership of the Leader

What is the most important in the principle of revolutionary leadership is to realize the monolithic leadership of the leader thoroughly.

Leader Kim Jong Il said.

“Monolithic ideology and leadership in a party is best achieved when the party is guided by a distinguished leader.”

Realizing the monolithic leadership of the leader means regarding the leader’s ideology and line as the only guideline and solving all problems arising in the revolution and construction under the monolithic leadership of the leader.

Realizing the monolithic leadership of the leader is the basic principle to be maintained in the revolutionary leadership.

Realizing the monolithic leadership of the leader is, first, the fundamental guarantee to lead the revolution and construction to the straight road with the leader’s revolutionary ideology as the only

guideline.

Only when the monolithic leadership of the leader is realized, is it possible for a party to map out all lines and policies on the basis of the leader's revolutionary ideology and keep consistent and principled character in the revolution and construction. It is also possible to arm the masses of the people firmly with the leader's revolutionary ideology and its embodiment, lines and policies of the party and advance the revolution and construction to the straight road of victory as required by the leader's ideology and will.

Realizing the monolithic leadership of the leader is also the decisive guarantee to strengthening remarkably the solid unity of the party and the revolutionary rank centring on the leader.

Only when the monolithic leadership of the leader is realized, is it possible to eliminate thoroughly all sorts of align and factional elements and definitely realize the organizational and ideological, moral and obligatory unity of the party and the revolutionary ranks with the leader as the only centre.

Realizing the monolithic leadership of the leader is also the firm guarantee to advancing the cause of socialism victoriously by organizing and mobilizing the entire Party, the whole country and all service personnel and people in a unified way.

The monolithic leadership of the leader enables the Party and other political organizations and public groups to move as one with the leader's ideology and line as a guideline and mobilize the army and people to the implementation of the leader's ideology and line.

Only when the monolithic leadership is realized, can the entire Party, the whole country and all the army and people rise as one and

ensure complete oneness of their action to propel the cause of socialism.

Historical experiences and lessons of the socialist movement show that if they realize the leader's monolithic leadership thoroughly, revolution and construction is ever-victorious but, if they fail to do it, the revolution and construction suffer from spontaneity and dispersity, vacillation, turns and twists, and in the long run, the cause of revolution is disrupted.

If a revolutionary party is to dynamically advance and fully consummate the masses' cause of independence, the cause of socialism, it is imperative to realize the monolithic leadership of the leader thoroughly.

The important requirement in realizing the monolithic leadership of the leader is to unconditionally uphold and thoroughly ensure the monolithic leadership of the leader and make activities of the party and all other political organizations be directed and obedient to ensuring the monolithic leadership of the leader.

It is also important to make the monolithic leadership of the leader be realized comprehensively in all fields of the revolution and construction.

Section 2. Principle of Carrying Out the Revolutionary Mass Line

What is important in the principle of revolutionary leadership is to carry out the revolutionary mass line thoroughly.

Leader Kim Jong Il said.

“The embodiment of the revolutionary mass line is the consistent policy of our Party in its leadership of the revolution and construction.”

Carrying out the revolutionary mass line means defending firmly the interest of the popular masses and believing in and relying on their strength and wisdom in making the revolution and construction.

Carrying out the revolutionary mass line is the principle of leadership proceeding from the principle that the masses of the people are the subject of the revolution.

The masses of the people are the masters and decisive forces of the revolution and construction. The masses of the people demand and propel the revolution and construction.

The masses of the people, the masters and decisive forces of the revolution and construction, must fulfill their responsibility and role as such. Only then, can they implement the revolutionary tasks even in difficult and complicated conditions. Therefore, the leadership over the masses should serve enabling the masses of the people to fulfill the responsibility and role as masters of the revolution and construction.

In order to make the masses of the people to fulfill the responsibility and role as masters of the revolution and construction, it is necessary to carry out the revolutionary mass line thoroughly.

Carrying out the revolutionary mass line is the basic principle to

be maintained in the revolutionary leadership.

Carrying out the revolutionary mass line is the fundamental requirement to map out the correct line and policy in reflection of the masses' aspiration and desire and make them their own concern, and to solve all problems by relying on their strength. It is the basic requirement also to rally the broad masses firmly around the party and the leader to prepare into one mighty political force and display their revolutionary zeal and creative activity to the full.

The important requirement in carrying out the revolutionary mass line is, first of all, to give top and absolute priority to the masses' interest and serve them with devotion.

Giving top and absolute priority to the masses' interest and serving them with devotion means placing the independent demand and interest of the masses to the fore and devoting everything to its realization.

The important requirement in carrying out the revolutionary mass line is also to educate and transform the masses of the people and to rally them firmly around the party and the leader.

Educating and transforming the masses of the people and rallying them firmly around the party and the leader means equipping the masses of the people thoroughly with the revolutionary ideology of the leader and making them one political force firmly united behind the party and the leader in an organizational and ideological, moral and obligatory manner.

The important requirement in carrying out the revolutionary mass line is also to implement the revolutionary task by utilizing the masses' strength and wisdom.

Implementing the revolutionary task by utilizing the masses' strength and wisdom means believing in the strength of the popular masses and displaying their revolutionary zeal and creative activity to solve all problems.

The revolutionary mass line must be combined with the monolithic leadership of the leader. The masses of the people can demonstrate their might as masters of the revolution and construction only under the monolithic leadership of the leader, and the party and the leader can realize leadership over the revolution and construction only by relying on the broad masses of the people.

Section 3. Principle of Songun Revolutionary Leadership

What is important in the principle of revolutionary leadership is the principle of Songun revolutionary leadership.

The principle of Songun revolutionary leadership is to direct primary effort to the strengthening the revolutionary army, build up the revolutionary ranks with the army as the hardcore and press ahead with the overall revolution and construction by dint of the fighting spirit and trait of the revolutionary army, on the principle of giving precedence to the military.

Respected Kim Jong Un said.

“While comprehensively building up the People’s Army, the main force of the Songun revolution, our Party established a system of state administration in which national defence is given priority and reorganized and readjusted all fields in line with the principles and requirements of Songun.”

The principle of Songun revolutionary leadership is the important principle to be maintained in the revolutionary leadership.

Maintaining the principle of Songun revolutionary leadership is related with the law governing the start, development and completion of the masses' cause of independence, the cause of socialism.

The masses' cause of independence, the cause of socialism faces acute confrontation with imperialists and reactionaries in the whole period from the start to its completion. The cause of socialism that accompanies the protracted military confrontation with imperialists can be successfully implemented only by the Songun leadership that leads the revolution and construction by giving important to the military and relying on the revolutionary army.

The principle of Songun revolutionary leadership should be maintained. Only then, is it possible to defend devotedly the revolutionary leader, safeguard the cause of the leader, the cause of socialism firmly and strengthen the might of the motive force remarkably by realizing the single-hearted unity of the whole society on the highest level. Only then, is it also possible to push ahead with the socialist construction, the building of a powerful country with the active and vanguard role of the revolutionary army.

Practical experience proves clearly that the Songun revolutionary leadership of our Party is the most mighty revolutionary leadership that enables to push ahead with the socialist construction, the building of a powerful country with the active and vanguard role of the revolutionary army. That is why the principle of Songun revolutionary leadership is the important principle to be maintained consistently in implementing the masses' cause of independence, the cause of socialism.

The important requirement in maintaining the principle of Songun revolutionary leadership is to develop the revolutionary army into the strong revolutionary army boundlessly loyal to the leader and to wage dynamically the movement to learn after the fighting spirit and trait of the revolutionary army.

Chapter 3. Revolutionary Leadership System

The revolutionary leadership system is the monolithic leadership system of the leader over the party, the state and the army.

The Juche-oriented leadership method clarifies for the first time in history that the revolutionary leadership system is, in essence, the monolithic leadership system of the leader and that it is the system and order in which the leader takes charge of the party, the state and the army to lead the revolution and construction.

Section 1. Monolithic Leadership System of the Leader

Revolutionary leadership is immediately the leadership of the leader, and accordingly, the revolutionary leadership system is nothing but the monolithic leadership system of the leader.

Respected Kim Jong Un said.

“What is important in this regard (developing our Party into the eternal party of Kim Il Sung and Kim Jong Il—editor) is to establish more firmly the monolithic leadership system of the Party.”

The monolithic leadership system of the leader is to thoroughly

ensure monolithic leadership of the leader in the revolution and construction.

In a word, it is the revolutionary system and order to carry out the revolution and construction with the revolutionary ideology of the leader as the only guideline and move the entire party, the whole country and all the army and people as one in accordance with the ideology and will of the leader.

What is important in establishing thoroughly the monolithic leadership of the leader is to equip all members of the society firmly with one ideology, the revolutionary ideology of the leader.

Only when all members of the society are equipped with the revolutionary ideology of the leader, is it possible to make only the revolutionary ideology of the leader prevail over the party and society, and all political organizations and institutions and entire people think and act as intended by the leader's ideology with it as the only guideline. And it is also possible to prevent the infiltration of anti-party, counterrevolutionary ideas which are contrary to the revolutionary ideology of the leader and ensure its pure character.

What is important in establishing thoroughly the monolithic leadership system of the leader is also to report to the leader all the important principled problems arising in the revolution and construction and deal with them in accordance with the unified decision of the leader

Only by reporting to the leader all the important principled problems arising in the revolution and construction and dealing with them in accordance with the unified decision of the leader, is it possible to settle properly all problems properly as planned and intended by the

leader. It is also possible to establish the monolithic leadership system of the leader thoroughly while moving all political organizations and their members as one according to the ideology, intention and order of the leader.

What is important in establishing thoroughly the monolithic leadership system is also to establish the revolutionary atmosphere of accepting the ideology, intention and order of the leader without any condition and carrying them out.

Only when the revolutionary atmosphere of accepting the ideology, intention and order of the leader without any condition and carrying them out is established, is it possible to establish the revolutionary order and discipline of moving the entire party, the whole country, all the army and people as one under the monolithic leadership of the leader.

Historical lesson drawn from the cause of socialism shows clearly that establishing the monolithic leadership of the leader is the important problem related directly to the destiny of the revolution, the destiny of socialism.

It is imperative to deepen the work of establishing the monolithic leadership system of the leader and continue it generation after generation.

The revolutionary cause of the popular masses is that of the leader, and it is the historical cause that is continued through generations. So it is necessary to continue the work of establishing the monolithic leadership system of the leader in order to consummate the revolutionary cause started by the leader through generations.

History of the world socialist movement show that, when the

monolithic leadership system of the leader is not continued through generations, the party will be trifled by the renegades of the revolution and the revolutionary cause meet setback and failure.

Section 2. Revolutionary Leadership System to Realize the Monolithic Leadership of the Leader

If the monolithic leadership of the leader is to be realized in the revolution and construction, it is necessary to establish the leadership system of the party, the state and the army.

Only when the correct leadership system of the party, the state and the army is established, is it possible to develop the party, state and army into the party, state and army of the leader and to realize better the monolithic leadership of the leader.

It is first important to establish the leadership system of the party.

The monolithic leadership of the leader over the revolution and construction is realized by the revolutionary party.

If the revolutionary party is to fulfill its mission as a political weapon to realize the monolithic leadership of the leader, it is necessary to establish the leadership system of the party thoroughly.

Respected Kim Jong Un said.

“We should make this (establishing more firmly the monolithic leadership system of the Party--editor) the major task of Party work, and work with perseverance to this end to meet the requirements of the new, higher stage of the development of our Party and revolution.”

The leadership system of the party is the system of conducting the revolution and construction under the leadership of the party. In other

words, it is the system that the entire party and society move as one according to the line, policy, decision and order of the party.

The party's leadership over the revolution and construction is realized through the process of implementing the line, policy, decision and order of the party. The party line and policy is an organizational will of the party and a guideline to be held fast to in the revolution and construction.

Only when the entire party and society establish the system of approaching everything with the party's line, policy, decision and order as the only criterion and doing everything with them as the only guideline, is it possible to establish the leadership system of the party over the revolution and construction and realize the monolithic leadership of the leader brilliantly.

The party's line, policy, decision and order are to realize the ideology and leadership of the leader, and they embody thoroughly the ideology and leadership of the leader. Therefore, when the entire party and society move as one according to the party's line, policy, decision and order and carry them out, the leadership of the leader over the revolution and construction is realized fully. After all, the party's leadership system is the system to realize the monolithic leadership of the leader.

If the revolutionary party is to realize leadership over the revolution and construction as the guiding force, it is necessary to establish the leadership system of the party.

It is also important to establish the leadership system of the state.

The leadership system of the state is important in the revolutionary leadership system to realize the monolithic leadership of

the leader.

State is the most comprehensive political organization and a political weapon to realize the ideology and leadership of the leader. Accordingly, if the monolithic leadership of the leader is to be realized in the revolution and construction, it is necessary to establish the leadership system of the state.

The leadership system of the state is the system of moving all state organs as one under the monolithic leadership of the leader.

It is also important to establish the leadership system of the army.

The leadership system of the army is important in the revolutionary leadership system to realize the monolithic leadership system of the leader.

The leadership system of the army is the system for the leader to realize the leadership over the overall revolutionary armed forces of the country.

If the revolutionary army is to fulfill its mission and duty, it is necessary to establish thoroughly the monolithic leadership of the leader, the system of commanding the army by the supreme commander.

The monolithic army-commanding system of the supreme commander is the system of organizing and conducting all army-building and military activities according to the idea and intention of the supreme commander and moving the whole revolutionary armed forces as one according to the order of the supreme commander.

Chapter 4. Revolutionary Method of Work and Popular Style of Work

The Juche-oriented leadership method clarifies comprehensively the revolutionary method of work and popular style of work that enable the masses of the people to occupy the position of master in the revolution and construction and play the role as such.

Section 1. Revolutionary Method of Work

If the party is to organize and mobilize the masses of the people dynamically to the revolution and construction, it is important to settle the question of working method.

Leader Kim Jong Il said.

“The Juche work method enables the masses of the people to maintain the stand of master of the revolution and construction and fully play their role as such.”

The revolutionary method of work enables the masses of the people to maintain the stand of master of the revolution and construction and play their role as such fully.

The revolutionary method of work integrates the methods of correctly solving all problems arising in the mass leadership.

The revolutionary method of work is, in essence, the way or mode of organizing the work that enables the masses of the people to maintain the stand of master of the revolution and construction and play their role as such and of leading the masses to its implementation.

Establishing the revolutionary method of work is an inevitable requirement to carry out the revolution and construction successfully by relying on the masses of the people.

Establishing the revolutionary method of work is the inevitable requirement for the revolutionary party to realize the correct leadership over the revolution and construction.

The mass leadership of the revolutionary party which organizes and mobilizes the masses of the people to the revolution and construction can be successful only by depending on the correct method of work. Although it has the correct line and policy, the revolutionary party cannot organize and mobilize the masses properly to their implementation and carry out the revolution and construction successfully, without the revolutionary method of work.

Establishing the revolutionay method of work is the inevitable requirement also to eliminate bureaucratic and administrative tendencies which are liable to appear in a ruling party.

Only when the revolutionary method of work is established, is it possible to eliminate bureaucratic and administrative tendencies which are liable to appear in a ruling party, and to display fully the revolutionary zeal and creative activity of the masses, thus vigorously pushing ahead with socialist construction.

What is first important in the revolutionary method of work is to give top priority to political work before others.

This method is to place before others the work of educating the masses and enlisting their mental strength. In other words, it enables to move the heart of the masses by regarding the work of educating the masses as the first process of all works and to implement revolutionary

tasks by enlisting voluntary enthusiasm, creative activity and mental strength of the masses.

What is also important in revolutionary method of work is the method that the senior helps the junior.

This method enables the upper unit to help the lower unit and the senior to help the junior, so that they can cooperate in harmony to solve all problems successfully.

What is also important in the revolutionary method of work is the method of doing everything in a scientific and creative way.

Doing everything in a scientific way means working in conformity with the objective reality and law of the revolution. And doing everything in a creative way means organizing the work in keeping with the steadily changing concrete environments and special situations.

What is also important in the revolutionary method of work is the method of planning and practicing everything in an audacious and bold manner.

Planning and practicing everything in an audacious and bold manner means setting up a high aim, designing and planning audaciously and achieve the aim positively with courage and gut to realize it to the end on the highest level.

What is also important in the revolutionary method of work is the method of solving all problems with the revolutionary army as the vanguard and model.

Solving all problems with the revolutionary army as the vanguard and model means enabling the revolutionary army, the group strong in revolutionary character and organizational character, discipline and

combat efficiency, to make breakthrough in the difficult, arduous and important sectors of the socialist construction and create the typical unit, the model, and then enabling the whole society to learn after its model, solving all problems militantly as the way the revolutionary army does.

Section 2. Popular Style of Work

In order to intensify the link between the party and the masses and implement the assigned revolutionary tasks successfully by enlisting fully the revolutionary zeal and creative wisdom of the masses, it is very important for the officials to possess the popular style of work.

President Kim Il Sung said.

“A further important aspect of our Party’s work style is popular trait and quality which makes the people feel the Party’s embrace like that of a mother.”

In general, working style is trait and attitude of officials toward the work and the masses.

Popular style of work is the working style and political and moral traits of the party and the officials who struggle for the revolution and serve the people with fidelity.

Establishing the popular style of work is the inevitable requirement to hold fast to the revolutionary character of the party.

Only by establishing the proper style of work, can the party establish thoroughly the revolutionary and popular party climate and make the revolutionary and combatant spirit prevail over the party.

Only then, can the party also enable all officials and party members to fulfill their duty as revolutionaries upholding the ideology and leadership of the leader with loyalty.

Establishing the popular style of work is the inevitable requirement also to realize brilliantly the unity of the revolutionary rank by consolidating the blood ties between the party and the masses.

The better revolutionary style of work and popular traits the officials display in the struggle for the revolution with devotion and serve the people with fidelity, the firmer the blood ties between the party and the masses become and the more invincible unity and cohesion the revolutionary rank achieves.

Establishing the popular style of work is the inevitable requirement also to implement the revolutionary tasks by fully displaying the revolutionary zeal and creative initiative of the masses.

When the officials approach to the people with the popular style of work, the trust of the masses toward the party becomes higher, the masses display fully the revolutionary zeal and creative initiative in implementing the party's line and policy and the revolution and construction are carried out successfully.

The popular style of work includes the revolutionary working style and popular traits to be possessed of in leading the masses.

The revolutionary working style is one of the important components in the popular style of work.

The revolutionary working style is the spirit of devoting one's all to the party and the leader, to the country and the people and the style of working with the indomitable revolutionary spirit of fighting staunchly to the end for the consummation of the revolutionary cause

without being moved even before adversities. Only when the officials establish the revolutionary working style, can they lead the work successfully even in any difficult and complex situations and fulfill their responsibility and duty as the commanding personnel of the revolution.

What is first important in the revolutionary working style is to devotedly realize the ideology and intention of the leader, the line and policy of the party.

Sacrificing oneself to realize the leader's ideology and intention and the party's line and policy means receiving them as the most valid ones and defending them firmly, and carrying them out with unbounded loyalty and sacrifice.

What is also important in the revolutionary working style is to struggle with patriotic devotion of valuing and adding luster to one's own things.

The trait of patriotic devotion of valuing and adding luster to one's own things is the one that enables to regard all wealth the preceding generation of the revolution created with their precious blood and sweat under the outstanding leadership of the party and the leader as the most precious asset for the prosperity and happiness of the country and people and devote everything to adding luster to them.

What is also important in the revolutionary working style is the spirit of struggling with self-reliance.

The master of the revolution and construction in each country is the people of that country and they have the strength to propel the revolution and construction. Therefore, all problems arising in the revolution and construction should be settled by the masses themselves

with responsibility.

Only by struggling with self-reliance, is it possible to implement responsibly every difficult and complicated problem by one's own effort and carry out the assigned revolutionary tasks to the end without being moved even in any difficulties and trials while defending the banner of the revolution.

What is also important in the revolutionary style of work is the principled and fair style of work.

The principled and fair style of work enables to deal with all problems in a reasonable and fair manner with the view of the stand of the party and the working class and the interest of the revolution, the interest of the masses.

Working in a principled way means judging and dealing with all problems with the firm stand of the party and the working class. And working in a fair manner means correctly judging and dealing with the problems as they are without exaggerating or weakening them.

What is also important in the revolutionary working style is to set good examples for others.

Setting good examples for others means that the officials always stand in van of the difficult and arduous work and lead the masses to the implementation of the revolutionary tasks with their practical examples.

Another important component in the popular style of work is the popular trait.

The popular trait is the noble trait that enables to value and love the masses, give absolutely top priority to the masses' interest and serve its realization with fidelity.

What is important in the popular trait is motherly affection.

Motherly affection is the noble trait of bearing responsibility for the masses' destiny, loving them and taking warm care of their life and work, just as mothers do for their children.

What is also important in the popular style of work is to live a humble, simple and transparent life.

Humble character is the trait of lowering oneself before the masses, respecting the masses and behaving with polite. Simple character is the trait of living and acting in an ordinary and frugal way as the masses live and act. Transparent character is the trait of living without pursuing any self-interest and greed and living and acting in a spiritually and morally clean, sincere and honest way.

What is also important in the popular trait is to possess profound humanity and cultural practices.

Humanity enables to treasure and love the masses with sincerity. Cultural practices enable to work and live with profound and comprehensive knowledge and high level of cultural attainments.

